

METHODIST REVIEW

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RELIGION, SCIENCE, AND WAR

WE are now sounding the depths of the twentieth century upon whose surface two decades had found us merely floating. At last we have a century of our own, and a very bloody one at that. The "so-called nineteenth century," with its wide but desultory activities, is forgotten in the present drive. In our day, people of a serious turn of mind close the "Origin of Species" and open anew the "Apocalypse." We are looking for last things, and seeking the chill poles of human existence. If it was plausible when men looked toward the year one thousand as the Ultima Thule, it is more reasonable to conjecture how the year two thousand may mark the limits of life on earth, except that the end of the century seems to be anticipating itself in its younger years. Humanity has gone too far, has overestimated its strength, exhausted its credit. In the midst of our melancholy calculations, we begin to wonder whether life is not worn out, and man come to the end of his reign. In some quarters, it is suggested that religion is now an overcome standpoint; but it is just as reasonable to inquire whether the same spirit of deathly calm has not come upon science also. Faiths and facts are both at the mercy of war. At any rate, the war has wiped out the one-time conflict between science and religion. The petty revolutionists must cease from their internecine intellectualism, and meet the common enemy. The old conflict is now but a painful reminiscence.

Agnosticism An Overcome Standpoint. The nineteenth-century conflict between science and religion now looks like a battle with blank cartridges, an affair of mock heroism, or a municipal campaign. The epic struggle of the day, when we fight not with

flesh and blood alone but with spiritual wickedness in high places, makes the earlier quarrel appear banal and grotesque. The character of that struggle was purely physical and superficial; it knew nothing of submarine or aerial encounters. When science did make its attack, the thrust was into the cosmological area, into which the forces of religion had strayed, and from which they retired to straighten out their lines. Science was destined to arrive in the course of time, but mankind was so impatient to effect an understanding with the exterior world that it used its intuitions instead of waiting for science to come with its more exact calculations. Then, the ecclesiastical organization of European culture had the effect of substituting dogma for hypothesis; but if theology dabbled with physics it was only because there was no other form of intellectualism which was ready for such work. At the same time, it is well to note that theology had certain interests invested in the cosmos; it came to nature with an ax to grind.

The cosmic grindstone which theology approached was two-edged; it was meant to sharpen the ideas of God and the soul. The religious belief that the whole order of things rests, not upon its own responsibility, but upon spiritual life beneath, behind, and beyond it, led the mediæval thinker to turn poetry into prose and dream into dogma when he asserted that the extensive physical order was made and completed in six calendar days. Saint Augustine, with his notion of the "eternal generation of the heavens and earth," was singularly free from such naïve calculations, but less wise reasoners sacrificed the idea of Creator as such to the brevity of his creative work. In the same spirit of exaggeration, the thinker of those days and the teacher of us moderns felt impressed with the idea that the human soul has the will and the power to wrap itself up in imperishable garments; but this bit of genuine belief assumed the unwarranted notion that such an immortal soul realizes its timelessness by attaining to a home at the zenith of the heavens. Had there been sufficient missionary enterprise with such ardent speculators, they would have discovered that, with disciples at the antipodes, the notion of immortality by means of spatial elevation could not have

sufficed, since the antipodal believer would have down for their up, and up for their down. Upon such cosmic walls did the vines grow, but when the old walls began to totter, there was lack of adequate horticulture to transplant those vines to more appropriate gardens. The believer urged himself to assert that the dead prop for the vine was more than the vine itself; he fought for his astronomy instead of keeping up the contention for his theology. The marvel of it is that religion survived in the hands of its enemies and friends, but Christianity is so versatile a faith that it shows no real surprise when scientific, social, and economic changes take place. Its immortal actors refuse to leave the play upon a change of scene; its laws hold in spite of the change of venue.

Christianity has ever been in the habit of initiating various forms of culture and civilization, which later on pass over into social life generally. It began with the economic experiments of the church at Jerusalem; it showed itself in the founding of school and hospital; it appeared in the premodern stage of the miracle-play. But bank and stage, hospital and school were destined to thrive more vigorously without the wall, so the church abandoned its innovations, just as the future may see the church forsaking the institutional concern and the board tabernacle. The lively sympathies of Christianity and its restless genius have more than once laid it open to flank attacks. In the instance of the church's physical speculations, the noble exaggeration and the equally noble retrenchment of faith assumed the form of a conflict. But the church knew how to conduct a successful retreat from a non-strategic point, and that without the loss of men or arms. If science desires to style all this a victory for its forces, it is welcome to its elation, although a reflective person will be likely to regard it as a "German victory" of the Crown Prince, well known in the region of Verdun. It is to the genuine glory of science that at length it established the principles of physics and biology, not that it removed by force certain naïve notions of earth and man.

Scientific Tenderness and Timidity. The work of science, viewed as so much shell-fire, has been but a half-work; its attack

has concerned no more terrain than that of religion's eastern front. Science has never had the will or the wit to disturb the ethical principles of religion. It may have felled the poles; the live wires of moral truth were left untouched in their writhing. Religion is two-poled; it premises physical principles and postulates moral values. To remove religion from the seas and leave it *spurlos versenkt*, its adversary must penetrate the double bottom of the faith-craft. The pathetic result of the scientific attack of frightfulness calls attention to the further fact that the moral lining of religion was never pierced by scientific criticism. Speaking generally and broadly, religion has the audacity to suggest to the brutal forces of the world that such principles as justice, gentleness, and love are the things of value and validity; clouds like these, be they no broader than a hand's breadth, are the ever overshadowing signs of human faith. If science had ever subjected religion to attack, it had Belgiumed these beliefs with their soft defenselessness. If science had been half as bold and tough as its agnostic adherents suggested, it would have been sufficiently Teutonic to torpedo both battleship and merchantman, both fortress and hospital. The fact is that science felt at home and at ease in attacking the physical camp of Christianity, but strangely timid and ill at ease before the terrible red-crossed banners of Christian morality. Science smote one cheek, but withheld its hand from the other; the cloak it took, but not the coat also. Science succumbed to the tenderness of Galilean maxims; its forces halted at the base of the mountain.

The abiding morality in the common domain of science and Christendom is the law of Christ, whose every jot and tittle stand intact. Religious tenderness still obtains in the midst of scientific severity. That this is as it should be we will not attempt to deny; no, we are anxious only to note a strain of inconsistency and a tone of insincerity in the scientific plea for plausibility. Science removed the earth from the splendid position in which a thoughtless faith had placed it, and sent it flying to the suburbs of the universe. Copernicus was responsible for the commonplaceness which attached itself to earth when earth was relegated to the *faubourg* of creation. But the moral conclusion to this bit of

scientism was never drawn by science, which had been more consistent if it had counseled man to eat, drink, and be merry, if it had allowed its physical premises to pave the way for a life regardless of ethical restraint. The timidity of science shows its blush again in the biological considerations of recent memory. Since man is no longer the stately creature of ancient classicism or mediæval Christianity, but the product of purely faunal forces beneath him, it would seem as though this physical animalism should bear a similar inscription upon the reverse side of the coin. If we are far from our fancied home in the universe, and if the blood of beasts works in our veins, why should we not have the courage to draw the moral conclusion, and thus live like Cossacks, Huns, and Prussians? What science did when the moral crisis arrived is a matter of pleasant recollection.

As far as science has anything to offer by way of moral injunction, its maxims are strangely Christian. Religion asserts, "We live in a spiritual order, whose living synthesis so binds us heart to heart that we should love one another." On such a pair of principles hang both law and prophecy. Science places man nowhere in particular, but somewhere in the world of things; then it begins to moralize in a manner which suggests imitation, if not plagiarism. Science plays nothing but the canned music of Christianity. The principle of love, which struggled toward the light in the cellar of the law, and blossomed unreservedly in the Gospels, becomes for science a herding principle known as "consciousness of kind," "social organism," or "altruism." That is to say, "birds of a feather flock together," or sheep will huddle in the fold when dark, cold night settles over their heads. This is far from suggesting the religious idea that the sons of men are citizens of the kingdom of God, and just as far removed from the notion that the heirs of this realm are leading citizens in the free city of the universe. That which is noteworthy in the mutualizing morality of science is the fact that it exists at all; the just conclusion from naturalistic principles should have been correspondingly hard. Religion, then, seems to have won this battle in the air.

If you are wholly disinterested, if you assume no moral re-

sponsibility whatsoever, you will see how science and religion are practically one in their respective moralities. "They have acted in concert," said Nietzsche. "Science itself stands in need of vindication." But that is not the point just now. The question is whether science was strong and consistent when it asserted that religion was untrue and then recommended that, nevertheless, one should follow its precepts. May one spurn the True and still follow the Good? This is what science has done. A real adversary would have destroyed the tree root and branch; but all that science indulged in was a bit of judicious pruning. In this semi-Christian fashion, Darwin spoke fondly of "conscience," whose roots he sought in lower orders of animal existence. In the ultimate conception of things, Darwinism abandoned the struggle for existence for "sociability." Spencer's agnosticism, which in truth smothered the symptoms of moral life in man, looked forward toward the coming of a "code of amity." Haeckel's history of creation, which is pursued in interesting independence of the Creator, stops when it reaches the Sermon-Mount, and concludes that the Golden Rule is the highest moral ideal. This is a strangely vegetarian diet for such scientific carnivora, and makes one feel that those who thrive on the milk of the word were not so serious after all when they tied a tail to mankind. The bark has been worse than the bite; perhaps the canine of scientism have hesitated before the granite fiber of religious morality. But, one will ask, were there those in the nineteenth century who did apply naturalism to morals, and who thus sought to inculcate hardness and cruelty into the will, just as science was sclerotic with the intellect? There were indeed; æstheticism was more dreadful than scientism.

Æsthetic Cruelty and Scientific Compassion. Art has opposed science just as science opposed religion. The "artist-cruelty" of the nineteenth century has been lost to view or hushed up in the midst of the more spectacular "conflict of science and religion." Certain men of letters, dramatists, musicians, usually considered harmless, drew the conclusion that, if the metaphysical yoke be removed, the moral goad is similarly discarded. Strangely enough, and yet with wisdom, these æsthetes refused to indulge

in agnosticism and higher criticism, since they saw that, if you remove religion, you will have nothing left to accept or reject. Science rejected religion as false, and accepted its morals as good; art accepted the reality of religion, and then proceeded to oppose its moral ideals. More dangerous than science, perhaps, art was more consistent, more courageous. Science was purely agnostic, art was nihilistic. Science looked for order, art for disorder. Science bade each individual restrain his impulses for the sake of the race; art aided and abetted the instinctive tendency toward self-assertion. Science sought to apply a narcotic to the animalism of man, art plied this animalism with stimulants. Science was willing to halt after its attack upon the True, art pressed on and attacked the Good also. Science was an unbelieving British gentleman, art was a believing Tartar. Viewed from the moral angle, it is remarkable that Spencer should have been agnostic, and that Ibsen should not have been so. Spencer was satisfied with an unbelieving goodness, Ibsen with a believing badness. For the man of science, religious ideals are surprisingly real; for the man of letters, they are but "ghosts," whose deathly haunting must be driven from our dreams of obedience. Art, then, seems to draw the naturalistic conclusions of the premises so blandly laid down by science.

The relentlessness of nineteenth-century æsthetics cannot escape one who knows the poetics of Poe and Baudelaire, the dramas of Wagner and Ibsen, the philosophies of Emerson and Nietzsche, the romances of Stendhal and Dostoievsky, to mention only the most vivid names. Varied their themes, as independent were the sources of their several inspirations; for such rulers took no counsel together when they tacitly agreed on "strength" as their watchword, a strength which harbors violence, which in turn suffers the vipers of anticonscience and anticompassion to nest in its branches. Thrown upon the ground, their light, æsthetic rod became a serpent; into the moral field they sowed their tares; upon the flames of disobedience, they cast their fuel. Strength was their sole counselor; to be weak was to be miserable and meritless. Thus they begat egoism and reared the superman. It is with such intellects that the church must settle. If science was

ever terrible, it is terrible no longer; if agnosticism threw dust into the eyes, it did not drug the moral will. Art versus religion is the problem of the day; science has used up its ammunition, and must retire from the field. The treatment of æsthetic individualism, which Christianity has set aside as meaningless, will come when the church sees how the harmless disciples of Spencer have become the more threatening followers of Nietzsche; for the rising generation prefers to believe in God that it may have the wild pleasure of disobeying him.

The treatment of æsthetic disobedience will be careful to see that there is some justice in the individualistic contention of the new sect, if sect it be, just as it will see that the isolations of individualism may be less harmful practically than the solidifying assemblage of men, which latter makes possible what is so unspeakable as war, and which in essence is responsible for Prussian militarism. Given Nietzsche, Ibsen, or Emerson as Germany's guide in morals, and the "call to colors" would have meant no more than bird-calls, not half as musical as the fire-music in Wagner's "*Walküre*." The impassibility of Nietzsche's individualism, once applied, would have saved Germany, and with it the whole world. The business of assembling men looks pleasant and useful in times of peace, but not so pleasant just now in times of war. Perhaps religion itself can find some ground of affiliation with a rash, æsthetic individualism which twists the gospel maxim "What shall it profit a man, if he gain the whole world and lose his own soul?" until it means, "Man, be thyself!"

Just now, however, we are dealing in retrospections, visiting the Gettysburg of science and religion, so that we cannot consider whether art be friend or foe. We desire to assure ourselves that the controversy so distressing in the former century has no meaning now, just as we desire to learn what quarrels of this sort really mean.

Science and Religion One in Humanity. With the old controversy ended, and its wounds healed, what were some of the strategic errors in which both scientist and religionist indulged? How may such conflicts be avoided in the future; or, if not avoided, how may a decision be reached? Done as we are with

physical and biological criticisms of religion, it is well to draw a temporary conclusion concerning such logical litigations generally. In the future, if we are to have such a privilege, let controversies of this kind take no more serious form than that of a friendly suit. One in ethics, science and religion should be one in the whole range of human problems, and it was the common humanity of man which was lost to view in the historic controversy. Let your scientist be relentless in his physical logic, let your theologian be stubborn in his spirituality, and both of them are reduced to a common humanity, when the ills of life overtake them. In the presence of a doctor, a sick scientist is in no wise different from a sick theologian. Before the bar of justice, the claim to eminence in science or prominence in church-matters is of no avail. Clinic and court see no difference between man and man, for disease and distress are great levelers. It is only in piping times of peace and prosperity that the members of the human family are allowed to quarrel, so that the war situation is quite likely to do away with local and temporal disputes for a long time to come.

The scientist is by nature a religionist, even when he may not see fit to collect his claim. The religionist is obliged to admit the stubborn presence of the exterior world, with which he is expected to come to some sort of an understanding. Man thinking must believe, and man believing think. Moreover, the extensity of the universe is so great that both scientific and theological guesses may find ample room to display themselves, while the intensity of human life is so marked that, again, the considerations of both laboratory and pulpit are likely to be needed. The things of this world and the thoughts of the spirit make up such a complete order of existence that it were well for man to unify his life to the extent of avoiding all such divisive notions as the one-time conflict sought to engender. In the past, let it be said, religion attempted too much, so that it was unable to keep its promises. In the present, science has been excessive in its overtures, so that one cannot fail to draw the parallel conclusion that science has assumed responsibilities which, in the future, it will never be able to discharge. Evolution has been especially sanguine

in its Utopian suggestions, and if its promises were judged as advertisements and labels are now scrutinized, it is a question whether the better class of papers and periodicals would accept scientific advertisements. Life itself seems to have taken too deep a thrust into existence, so that the war has come to teach humanity its place. One grand retreat seems to be the order of the day.

Science as Religion's "Fat Friend." As if in recognition of its excesses in criticizing human faith, science has of late been found in partial agreement with religion. Having made over-vigorous warfare, science now proposes a kind of scientific peace. Scientific pacifism shows itself in the less inimical use of physics and biology, which wounded the old views of the world and man, and a more friendly application of psychology and sociology to the apparent needs of the religious consciousness. Science is now willing to admit that human belief creates psychological and social data which science itself may well study. The lion of science will lie down with the lamb of religion, whose bleating is at least interesting. No longer is it asserted that the believing mind and praying will are absurd, for it is admitted that wondering eyes and bending knees may become a matter of scientific investigation. Accordingly, the facts of faith are studied with the hope of discovering their mental setting and their function in social life. There is even a sort of biology of religion, which tends to look upon faith as an asset in the general struggle for existence. Where once science flouted all idea of Deity, it is now ready to consider to what extent the primitive belief in such a God as that of Mr. H. G. Wells may mean for the human mind.

Such scientific sympathy is quite alarming, and the religionist who used to go armed through the dark alleys of materialism is now puzzled when he finds that the suspicious scientific character is anxious to show him the way to his destination. No longer need we choose between science and religion, since we have a science of religion. Such a reconciliation, which suggests German peace, will bear watching. Those who had a sneaking fondness for disputation are now at a loss for an adversary, since science is willing to admit that there may be a kind of truth in all the phenomena of religion. Under scientific auspices, religion

may be less spirited than it was before the adversaries laid down their arms; as a result the believer may take his faith too lightly. When one sees the religionist walking by the side of the scientist, he is justified in putting Beau Brummel's question, "Who is your fat friend?" The fat friend of religion is the psychologist or the sociologist, who wishes to entertain and perhaps aid him who would walk the streets of faith.

The manifest objection to the science of religion is that it may present the play without Hamlet. Scientific religion is bound to be superficial, since it must be more concerned with the accompanying phenomena of religious consciousness than with religion itself. Such scientism feels no wounds, and can but jest at scars. In the midst of scientific explanation of states of faith, the content of religious feeling is likely to slip through the scientific sieve. It is undeniable that science has the right to analyze human soul-states, but from this it does not follow that scientific psychology and sociology will be able to lay hold of that which is dear to men and races. As an example of a new attitude, the science of religion is especially stimulating to those who uphold the idea that, since man's mental life is one, the consideration of that life and all its issues should be conducted in unity and amity. At the same time, one cannot avoid the conclusion that the scientific treatment of age-old religion is akin to French strategy in simulating the natural effect of hill and dale—a species of camouflage.

These are indeed "the times that try men's souls." Military dispatches from various fronts keep us asking ourselves, "How long will this last? How long can humanity hold out?" All cables are ticking off apocalyptic material, so that we are in no mood to criticize fanatics who entertain the idea of a general termination of human affairs. If one believes in property, he will do well to take pencil and paper and calculate just how soon the wealth of the world will be spent for shells, leaving mankind in the impecunious condition of the small boy at the end of a glorious Fourth with its pyrotechnic finale. "Can the modern world come to an end simply through finance?" asked Dostoevsky more than a generation ago. The times are bad for banks and thrones, for

souls and bodies too. Perhaps the salt of the earth is losing its savor, and man is about played out. But our present inquiry concerns two forms of human life—the scientific and the religious. Both must have grown somewhat tough in their mutual encounter; which of the two has the toughness to stand up against a common adversary in the grim form of war, so disinterested in its destructiveness? Much compassion has been expended upon what looked like a dying religion, but few tears have been shed at the bedside of science. When peace comes, as come it must somewhere, somehow, and some time, it is not likely to behold a de-religioned world, since religion has usually been at its best when mankind was at its worst in states of sin and distress. Then there will be little but religion to engage the attention of a stricken world. The case of science is otherwise. This form of faith requires food from earth and an outer semblance of order, so that one may advance the interesting hypothesis that science, in the form of intellectual pride and sufficiency, is approaching its end in the world. If science had not been so Hohenzollern in its systematic treatment of men, we would willingly draw a different conclusion. Defeated in its desire for world-dominion, science is now proposing a kind of peace; towering head and shoulders above all others in Israel, science cannot escape the question, "Is Saul also among the prophets?"

Charles Gay Shaw

WORLD DEMOCRACY AND THE CHRISTIAN SABBATH

ON the 9th of December, 1620, the good ship Mayflower cast anchor in Plymouth Bay. It had been a long voyage. Three months of tossing on an uncharted sea in a fishing smack, blown by contrary winds from their purposed landing in the quiet harbors of the Hudson to the bleak roadstead of Cape Cod—and they were homesick for the soil. But the next day was the Sabbath Day, and rather than desecrate its holy hours these storm-beaten sea-weary fugitives put up flimsy and temporary shelters on Saturday afternoon and shivered and prayed in these shacks until Monday morning. Then they set out to plant a continent.

It was to be the world's most ambitious experiment in democracy, and no possible element of success must be ignored. According to this page of the log book of the Pilgrims, the first essential element of democracy is a carefully guarded and a sacredly honored Sabbath.

I. *The World is to be a Democracy or a Despotism.* The issue is finally joined. There is not room in one world for a government that gets authority from the many and a government that gets its authority from a man. Moreover there can be no amicable relations between the two. They cannot be correlated. There is no common ground of action or of understanding or of confidence. President Wilson has sensed the situation when he declares that there can be no lasting treaty between democracy and autocracy; that the ruler who represents the people cannot treat on equal terms with a ruler who represents himself or a select class.

The ruler who is responsible only to himself may at any time call a treaty a "scrap of paper"¹ and be immune, for there is no one to whom he is accountable. He may desolate an unsuspecting kingdom with fire and blood and call it "a military necessity." Democracy can make no terms with irresponsibility. The man who does as he pleases, who cannot be prevented from doing as

¹Frederick William IV. in a speech from the throne, 1847.

he pleases, who cannot be punished if he persist in doing as he pleases is not a safe man to run at large in a world where there are other men.

One of the present-day rulers announced his program to his soldiers one day as follows: "From my boyhood I have been greatly influenced by five men: Alexander, Julius Caesar, Theodor the Second, Frederick the Great, and Napoleon. These men all had dreams of world empire; they failed. I too dream of a world empire. I shall succeed." And so subtle are his plans and so vast are his preparations that if he be defeated, it will take the world in arms to defeat him.

But what does this world empire mean? It means autocracy. It means the despotism of one and the dependence of many. It means the turning back of the pages of history; the wreck of the United States Constitution, the crumbling of Plymouth Rock, and a government by royal decree or back-stairs diplomacy, in which you and I can have no voice and no standing. This is what threatens the world at this moment. This is the dream of world empire that has turned loose a million cannon and broken a world of human hearts. When England was an autocracy it was death for a peasant to shoot a rabbit on the king's preserves. It was death to steal goods to the amount of five shillings. There were plenty of common people and a few more or less did not matter. It was criminal for factory workers to meet and discuss wages. All that was settled for them in the king's cabinet. Mary Antin in her famous book *The Promised Land* writes that her father sometimes had to leave home to visit an out-of-town place called Russia. That is, he just left home on a business trip. And she writes, "There were so many things happened in Russia that one's mother and grandmother and aunts cried at the railroad station, and one was expected to be sad and quiet all day when one's father went out into Russia." A Russian farmer who would meet with his neighbors to protest against sundry taxes would be on his way in chains to Siberia before the next sun had set.

Autocracy has turned Europe into a hell inconceivable in horror; strikes a medal in honor of the sinking of the *Lusitania* and the drowning of a thousand men, women, and children; con-

fers the order of the Red Eagle upon the man who wrote the frightful Hymn of Hate; and now says to the Bulgarians, "United in hatred of the enemy, we will with God's help resist without faltering until the ideal for which we have gone to war is won." It says by the lips of Pastor Baumgarten, "We are compelled to carry on this war with a cruelty of ruthlessness unknown in any previous war, and whoever cannot prevail upon himself to approve from the bottom of his heart the sinking of the Lusitania, and give himself to honest delight at this victorious exploit, is no true German." It reviews the gruesome record of the past year, the violated treaties, the mutilated children, the dishonored women, the despoiled cathedrals, the savagery by official rescript, and it says with the Kaiser, "The year 1917 has proved that the German people have in the Lord of Creation above an unconditional and avowed ally on whom we can absolutely rely." The world is to be democratic or autocratic, and twelve months will perhaps decide the issue.

II. Perhaps the best definition of a democracy was given by Abraham Lincoln in one of the high passions of his life. It is government by the people and of the people and for the people. Daniel Webster as early as 1830 had said, "the people's government made for the people, made by the people, and answerable to the people"; but his words needed the skyline and the shadows of tragedy to bring them into relief and to make them immortal. Mr. Lincoln further says, "As I would not be a slave, so I would not be a master. This expresses my idea of democracy." The people create the government; the people judge the government; the people change the government; the people are the government. If there are laws to be made the people make them through their accredited representatives. If there are taxes to be assessed and a portion of their possessions to be sequestered for the benefit of the state, the people sit in judgment upon those taxes, and the manner of their collection, and the attitude of the collector, and register their verdict at the next election. If there is war to be declared, that will mean men in the trenches, and women at the plow, and a service flag in the window, and an empty chair in the home. It must not be declared by any one man, who is in office

for life, or by any body of men appointed by this one man; it must be declared by men who owe their position of authority to the will of the people, and who exercise this authority until the people will to take it from them.

This is a democracy, and in a democracy each man is king. His ruler is his servant: *servus servorum Dei*. Not by divine right, but by the people's permission; not because he was born to the purple and there is no alternative and no appeal, but because other men have said, "Go and serve us for a day, and the sort of service you render will decide your service for another day."

III. *Toward This the World is Growing.* The hardy barons met King John at Runnymede in the thirteenth century, and before the bewildered king could get back to his dice and his hunting dogs he had thought it prudent to sign an innocent looking little paper the barons presented. In this paper are these words:

"No freeman shall be taken or imprisoned, or be disseized of his freehold, or liberties, or free customs, or be otherwise damaged but by lawful judgment of his peers or by the law of the land."

The English yeoman and the English aristocracy are beginning to stir restlessly under the yoke of age-old customs and hereditary outlawry, and uneasy days are ahead for kings. So came the Magna Charta, and this was the evening and the morning of the first day.

In the seventeenth century the second day dawned. Parliament passed the Bill of Rights, in which it was declared that "the power of suspending laws by royal authority is illegal." Then came our own Declaration of Independence, an advancing wave of the tide that was rising along all coasts, and close upon it came the pronouncement of the National Assembly that "the ends of the social union are liberty, prosperity, security, and resistance to oppression; that sovereignty resides in the nation, and all power emanates from it." And so we come into modern history and the reign of the individual. This not for one people but for all peoples. Not now nationalism, but internationalism. Not now

a selfish patriotism, provincial, chauvinistic, insolent, but a brotherhood of man, a federation of the world.

And this the great world war will effect. This struggle will be a draw, and the nations will settle back exhausted and broken to prepare feverishly for another and a still fiercer struggle, or it will mean constructive democracy in some form from the North Cape to the Yellow Sea and from the Aleutian Islands to Cape Town. It must be a war to the finish, or it will mean another war in ten years, and a war to the finish will bring the people to the front and give them their long withheld rights.

IV. *But as Rulers the People Must be Trained.* The Ship of State must not be committed to the care of extemporized pilots. The men who are responsible for national policy, who employ other men to make treaties for them upon which the destiny of the republic depends, who may at any time be required to sit in judgment upon affairs of world-wide moment—such men should be trained men. In the darkest hour of 1863, when the President had called for 300,000 men, and again 300,000, and in the midst of Pope's retreat 300,000 more, and Fredericksburg had well-nigh crushed an army and wrecked a campaign, then John Bright said, "Will anybody deny that the government at Washington is the strongest government in the world? And all for the simple reason that it is based on the will, and the good will, of an instructed people." Instruct your democracy, and you have a safe democracy. Mold your public opinion into the right shape, and there is no danger from the threat of external foes, no peril from seditions and treasons within.

Whatever, therefore, makes public opinion makes history. Talleyrand, the subtle-brained Frenchman, says that there is more wisdom and more power in public opinion "than in Napoleon or Voltaire or all the king's ministers" that ever helped to solve a problem or confuse a political situation. The difference between the tenth and the twentieth century is the difference in public opinion. But what makes this maker of states, this overlord of national destiny, this umpire of all the yesterdays, this field marshal of all the obedient to-morrows?

Laws do not make public opinion; public opinion makes

laws, and a law is a dead letter which does not have public opinion as its sponsor and justification. Newspapers do not make public opinion; they voice it. They are mouthpieces, not monitors; they would rather be popular than progressive; they listen to hear what the people are talking about and rarely attempt to coerce their *clientèle*. The theater does not make public opinion. It panders to the supposed taste of its patrons and is ready to tramp through the mire if the crowd seems to be going that way. The school alone is not safe. The colleges and universities of Middle Europe developed a Kultur which they claim to be "above morality, reason, and science." And they hold that "Kultur must build its cathedrals on hills of corpses, seas of tears, and the death rattle of the vanquished."

The great public opinion maker is the pulpit. Here there can be no bid for popularity, no concession to prejudice or expedience. Without the pulpit, public opinion at one time tolerated the coliseum where men butchered one another "to make a Roman holiday." The best men of Athens, when Athens was at its best, building her Parthenon and founding her schools, if these best men persisted in the habits of their everyday life, would not be received at our hotels to-day. The Christian religion has kept a clean school, and the motto of that school written large and luminous upon the walls of the school room has been: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, think on these things," and public opinion has washed her face and put on clean garments, and has moved up out of the slums forever.

When William H. Taft was in the White House he said, "When I am charged with the accomplishment of some grave duty, it comes over me how absolutely essential it is that we have the church behind everything we do." President Wilson before a Southern convention declared that "the churches make for the stability of our moral processes. If I can represent you, and hand on the moral force you represent, I shall indeed be powerful. If I cannot I am indeed a weakling." The public opinion, then, that makes democracy safe is itself made by the churches, and just now as never before there is need of this infusion of power.

New problems have already risen because of the war. Democracy is strained to the breaking point, and after the war the problems are to be increased. If the democracy is to be world-wide it must have behind it a mighty sentiment that shall be equally wide. If democracy is to be safe, that sentiment must be sane and healthy; and if this sentiment is to be sane and healthy it must be through the agencies that make for sanity and health.

V. *The Church only can do this, but it needs the Sabbath in which to do it.* This is the Rest Day. On all other days

". . . the wheels are droning, turning;
Their wind comes in our faces,
Till our hearts turn, and our heads with our pulses burning,
And the walls turn in their places."

On this day the wheels may stop and we may find ourselves, and find time to get acquainted with ourselves, and to think of the best things.

This is the Home Day. It is not good that a man should be alone. It is not good that the world be too much with him. Behind his front door he may get balance and tenderness. The home and the Sabbath are twins. They were born on the first day of the world's history, and the upward path begins at their cradle.

It is the Soul's Day, the one day when the carpenter may leave the twenty-four-inch rule out of his pocket and the grocer forget to balance his scales. Matters that may not be measured or weighed are at the front to-day, matters that are

". . . larger than the sky,
Deeper than the ocean, or the abysmal dark
Of the unfathomed centre,"

and matters that mean more for the stability of our institutions, and the reign of law and liberty, than cities and mines and reserve bank promises to pay. The soul needs a day all to itself, and this day must come once a week, and must have the right of way, if democracy or the rule of the people is to be safe. Said the Supreme Court in 1885, every member assenting, "Laws setting aside Sunday as a day of rest are upheld by the right of govern-

ment to protect all persons from the physical and moral degradation of uninterrupted labor." Said Blackstone, "Profanation of the Sabbath is usually followed by a flood of immorality." Said Voltaire, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is kept as a sacred day."

The Lord's Day Alliance and affiliated local organizations exist to that end. They have their place in the front line of the agencies that are stripping themselves for the new strain and travail of the new day. The Young Men's Christian Association and the Knights of Columbus are looking after the welfare of the soldier lads in camp and ship and trench. The Red Cross Society ministers to them when broken by contact with the enemy. The churches go on keeping the home fires burning, and stiffening the morale of the home land which will stiffen the morale of the firing line; while the Lord's Day Alliance guards the sacred day, gives the preacher his hearing, and checks the tendency to that profanation of the day which would mean national ruin.

What has this organization been doing? Until 1912 there were more than 100,000 American citizens in the employ of the government who were compelled to spend certain hours of the Sabbath Day in performing the duties of their office—the post office employees. They must break the fourth commandment or surrender their position. The government was saying, "If you break the eighth commandment I will send you to the penitentiary; if you break the sixth commandment I will send you to the electric chair. But I have put my livery upon you and demand that you break the fourth commandment or else give place to some other man who is not troubled with a conscience." The Lord's Day Alliance helped to stop all that. The post offices were closed on the Sabbath Day and 500,000 persons were released from Sabbath bondage and enabled to worship in the churches if they saw fit. The National Convention of Post Office Clerks resolved that "this is largely the work of the Lord's Day Alliance, and we cannot find words which will adequately express our thanks for Sunday rest." The motion picture business set out to have the Sunday law which closes places of amusement on that day repealed. Most likely it would have succeeded, but this same

organization sent out its S. O. S. signals: "Save our Sabbath"—"Save our sanctuary"—"Save our State." And the attempt so far has failed in New York State. But in State after State the battle is raging, for millions are at stake; the Sabbath pennies of the Sabbath school children are a fat prize. But from Long Island to the Golden Gate the Alliance covers the republic and it stands ever and everywhere for a Sabbath Day that makes for a democracy to which the fortunes of the world may be intrusted.

VI. *Peculiar evils arise from the war conditions themselves.* The Geographic Magazine of November, 1917, contains a most readable article on the new soldier cities of the United States. The author in speaking of the construction of these cities writes with enthusiasm: "The men at Camp Funston did not stop for Sunday, but worked ten hours a day seven days a week, with Saturday afternoon off." That is, four thousand eight hundred men, under government contract, building homes for the young soldiers who are to represent the highest ideals of the Republic, in the midst of a struggle that shall change the face of the world for better or worse, are publicly deliberately breaking the law of God and the law of the land, and all for the sake of five hours a week, as the afternoon off could just as well have been given on the Sabbath. This same magazine refers to the essential importance of cultivating the soul of the soldier. "It will be news to the layman that there is now a corps of psychologists in the army who are to make a study of the mental and spiritual side of the organization. When he takes up the physical training of his new recruit the officer begins the training of the soul. . . . It is the fundamental quality of success in this war." Yet the first impression received by the young soldier when he reaches the camp is that of law-breaking, with not even the German plea of "military necessity" as a cloak for this law-breaking, and his government, which he is being taught to idealize, the responsible agent in this law-breaking.

They are holding bazaars and golf tournaments for the benefit of the Red Cross Fund on the Sabbath Day. In spite of the disclaimer of Mr. Taft, chairman of the National Red Cross Society, "The American Red Cross Society does not approve of

the violation of law by any of its chapters, and this without regard to the fact that the proceeds of the violation may be devoted to Red Cross purposes." Jacob has adopted sundry and divers masquerades for his hands, but he cannot disguise his voice, and he always means trickery and the despoiling of the birth-right. Who shall say to the dear industrious women whose knitting, knitting, like the flippant complacent little brook, goes on forever, into the Sabbath Day and into the sanctuary—who shall say to them that they are just as surely breaking the Sabbath as the tailor would be who might persist in his work of making the soldier boy's suit on the Sunday, or the cobbler who goes right on mending his shoe?

After the war it will be a new world, a larger world. We must be ready for the soldiers when they come marching home. The church must be a big church, of big ideals, and with a big program. The returning fighters will not be content with little things. They have been thinking in terms of continents. They have been part of a world prospectus, and they will have lost their patience with trifles. They will not be satisfied with dead things. They have been facing things that are alive. Every German howitzer, every stealthy torpedo, every ounce of T.N.T. is tremendously, fearfully alive. The church must be full grown. It must be alive. No dead creeds; no shelfworn traditions; no petty economies. And it must have the great day which belongs to it, intact and guarded, in which it may hold its councils, and announce its platform, and map out its campaigns. It will take the whole Sabbath Day. It will take the real Sabbath Day, just as God gave it when there were no kings, and each man did that which was right in his own eyes; just as it must be if we are to have a safe government that takes its character from the people, and that leaves the people supreme. President Wilson is intent upon making the world a safe place for democracy. Let us see to it that democracy is made a safe policy for the world.

John D. Kelley

CHARACTERISTIC CONTRIBUTIONS OF THE CHURCH IN THE ORIENT TO THE CHRISTIAN MESSAGE

SPEAKING at the Jubilee of the Methodist Episcopal Church in India, Bishop W. F. Oldham gave expression in his own striking way to a most significant generalization touching the characteristics of the three great mission fields of our Church in Asia. These were his words:

If you wish to find the keen intellect of Asia you will meet it in Japan; if you look for the strong busy hand of Asia you will see it in China; but if you seek the great throbbing heart of Asia you will find it in India.

Each great race has a genius, an individuality of its own. Each great branch of the human family places its own peculiar emphases. A question that has often occurred to thoughtful men is whether the same tendency is not manifest in the attitude of the nations toward the Christian religion. Have India and China and Japan, in adopting Christianity, placed any emphases on the message of the gospel different from those that have come to be recognized as characteristic of the Occident? Or, to put it still differently, have these Oriental races any characteristic contribution to make to the fuller understanding of the essential Christian message and life? This question has not yet received an answer—save by those who dismiss it with the statement that there is no such thing possible. It probably cannot be rightly answered until the indigenous Christian churches in the Orient are more fully developed. Still, there may be indications of what is taking shape, and some interest attaches to even a premature and imperfect answer.

JAPAN. One does not need to reach Japan before knowing that the greatest national ideal of that empire is patriotism, or loyalty. In some form or other this dominates the life of Japan. It calls forth the highest admiration of her people, and has had remarkable exemplification, particularly in time of war. Will

this ideal, carried over into Christianity by Japan's sons and daughters, result in giving color or tone to the Christian life of that land? When the Japanese Christian church has come to flower and fruit, will this ideal that so dominates the people produce in the national church and in the typical Japanese Christian a result in keeping with this essential national trait? If so, how will it manifest itself, and what will be the significance of it for Christianity as a whole?

In a very real sense can we not already see in Japanese Christianity the working of this ideal? Does this not, in some measure, account for the existence in that land of the sure beginning of a national, indigenous Christian church? How is it that a field so much less developed as to missionary operations than, for example, India has already produced an organization that bears so many marks of indigenous thinking and is so largely controlled by the Japanese themselves? The answer seems to be within reach when we bring to our help this great characteristic patriotism of her people. For a race so imbued with their own importance as the Japanese, so fired with enthusiasm for their own institutions and ideals, so devoted to *themselves*, it was only a question of a short time until the indigenous Christian church, through her own leaders, should assert her individuality, and her members yearn for a church organization that they could truly call their own.

Now may we expect any further exemplification of this national trait of the Japanese in the development of the Christian church? Without presuming to say what *will* come, it is possible to state what perhaps *ought* to come. The Japanese Christian church ought to give a new, a noteworthy illustration of a church, a people, wholly devoted to the great Head of the church. Loyalty to Christ ought to be the very fiber of Christian life in those islands. May we not hopefully look in Japan for a devotion to the Lord Christ which will not stop to count the cost, will not think or talk of sacrifice, will leap over all bounds of human selfishness? If we were to look through all the words of Christ to find some that Japan might take to herself, and live out with a glory and gallantry that would move the admiration of the whole Christian world, and constrain to new and deeper loyalty every-

where, might we not take these words of the Master: "He that loseth his life for my sake shall find it"? We have seen the typical patriots of that island-empire spilling their blood with a perfect *abandon* for the sake of their country and emperor, and glorying in this losing of themselves. Shall we not see Christian Japanese spending themselves, *losing* themselves, in an equally glorious *abandon* for his sake, the King of kings? Will not even the women of that race of patriots, who have so nobly in the past complemented the sacrifices of their sons and husbands, have their full share in the great Christian enterprise of that land?

CHINA. If China is to make any contribution to the essential life of the church universal, her share will probably be greater and more important than that of Japan. We have in her a race that is not only vaster than her island neighbor, but one that is potentially greater. What is the dominant note of Chinese life? What is the controlling idea of that people? In a field so vast one moves with some difficulty and with considerable caution. And China's people are so inscrutable! Are there traits in common over all those great distances and among those many millions?

Will not Bishop Oldham's fine generalization help us at this point? Let us think of the "strong busy hand." *Work* seems to be the greatest single fact in the life of China's multitudes—toil that knows no remission, labor that has no ending, no outcome save in more labor. Has any land borne greater burdens through the centuries and said as little about them? The question that emerges for us is as to whether this great fact of China's life will appear in her religious system; whether it will dominate her religious life. It has had a place in the religions of China's past. For a people of this type the emphasis ought naturally to fall on duties to be performed, on external conduct. This has been the case. Who can read after Confucius and have any other thought? What are regarded by the Chinese as the greatest virtues? Any list would contain filial piety, humility, seemliness of behavior, or etiquette founded on dignity. On analysis we do not find these to be the kind of things that a more philosophical, introspective, emotional race would set up as ideals. The emphasis in these virtues is placed on the externals; for is it not the very

essence of the Chinese thought to discount anything subjective that is not properly set forth objectively? Would a Chinese man rather entertain noble thoughts or "save his face"? The question itself is preposterous! Think what you please, but do not indulge in such folly as to forget your "face"! Which is greater, the inner, hidden, controlling motive, or the outer expression in conduct? For China there can be but one reply. It comes down through the centuries, it will probably persist through coming centuries: Conduct is supreme.

This brings us to the question directly before us: Will this realism, as distinct from idealism, will this emphasis on the objective rather than the subjective, will this glorifying of conduct, have any shaping, controlling power in the Christian church among the Chinese? Shall we at this point look for China's characteristic contribution? Here again we do well to remind ourselves that it will be better to attempt to say what *ought* to come rather than what *will*. If our analysis be correct we are justified in expecting from the Chinese church a *practical* Christianity of a high order. In that church it ought to be unnatural, almost impossible, that a man be content to live a life of religious theorizing, where thoughts are not translated into deeds. In China, above all lands, it should be difficult to find men content to know much about Christ and do little for him. In no other country should that individual, be he foreign or native, be more condemned than the one who, after giving expression to glowing thoughts, should act without letting them assert themselves in life and conduct.

If then *work* be the great fact of China's life, and *conduct* be the supreme moral ideal, shall we not expect the Chinese Christian church to give us a new illustration of a *working* Christianity? Will not the message of the apostle James be one that China can take to her heart and exemplify with a steady, magnificent effort? It is possible that Christ has waited through these centuries to prepare at last a people who will reveal in a grander, more beautiful way than ever before the truth that "faith without works is dead." Was this truth of Scripture not intuitively at the bottom of the contemptuous exclamation that greeted a messenger of the Prince of Peace in China who had to admit,

before the penetrating questioning of the keen old Chinese man, that the great Christian nations were all busy building warships and preparing for war? If now we seek a verse in the Bible that will grip China's heart as no other, and fit in essentially with the real temper of her life, we can do no better than to take this one: "Work out your own salvation with fear and trembling." O how both East and West have lagged for the want of some one to lead them out into the fuller apprehension of the truth in this Scripture! Will China's Christians do it? Can they?

INDIA. When we come to consider India we face a more complex problem. The land presents many peoples, with divergencies so great among them as to make it impossible for us to draw conclusions that apply to all alike. If we arrive at anything satisfactory, we shall have to eliminate from our study some of her races. We shall consider Mohammedans briefly by themselves, and take the Hindu element for our main study, leaving out of consideration the Buddhists, Parsees, Jains, Sikhs, and all types of Animists.

(A) Mohammedans. We cannot afford to ignore the sixty-six million Mohammedans of India in such a study as is before us. They contribute very largely to the total impact that India makes upon one who comes within her influence. Their share in the life of the Christian church is yet far from what it will be when they have in larger numbers responded to the gospel message. The Mohammedan race is a more vigorous one than the Hindu. As a community Mohammedans are more backward than the Hindus, whom they conquered, but individually they possess more fire. Being by nature and training religious propagandists, they carry with them more of the missionary spirit. Perhaps their characteristic contribution will be *zeal*. They were zealous for Mohammed and the Koran before they became Christians; they naturally should be zealous for Christ after they have found him and felt the power of his personality. The Hindu cares nothing much about gaining converts to his faith; he is content to keep his own. The modern Hindu of the new school, in attempting to inaugurate a religious campaign, is only making a belated effort to copy Christianity. The activity is artificial, it does not spring

from the depths of his personality and conviction. It would disappear if the conditions that produced it were changed. The Mohammedan is fundamentally missionary in spirit, and when he becomes a Christian he brings the missionary idea with him. It is reasonable to expect that when converts from Islam have in larger numbers entered into the Christian church in India, we shall have a new fire and enthusiasm for a great aggressive movement. It will mean much for the Indian church that into the abundance of her philosophy, meditation, and soul-culture there shall be injected this stream of action, of zeal, of daring. But when Islam finds Christ and comes to its own in India, the results will reach far beyond that field. We shall have a new age of Christian heroism, a new spirit of campaigning for the Christ, a new call to world conquest under the banner of the Cross. The Western question, "Do missions pay?" will never be asked. One will not try to convince men that there are "by-products" of Christian missionary effort that ought to enter into the calculation. Laymen will not say that unless missionary operations be conducted on "strictly business principles" they will not support them! To the cool calculation and science of our day there will be brought the ardor of a Henry Martyn, glad to burn itself out for God, the "unreasonableness" of a John Williams, going to certain death on his loved islands, the "obsession" of a Livingstone, fighting one against ten thousand and dying rather than yielding. These are the men that typify the fiery spirit of Islam after it has been refined and tempered by the fire of the Holy Ghost.

(B) Hindus. India is essentially Hindu. The greatest idea that the typical Hindu brings with him into Christianity is the immanence of God. This is the atmosphere in which he has been reared. With all his idolatry, and with all the perversions of his pantheistic philosophy, this supreme consciousness has never been dimmed. To him the miraculous is the natural, the mystical is the real. Nature speaks for him a language not so much of beauty, art, or science, but a mystic language of the soul. Objective reality, as commonly understood in the West, and so readily explained, is interpreted by him only in terms of

the subjective. He cannot comprehend it—it is mysterious, illusive, puzzling. He is an idealist, and his thoughts turn instinctively to the esoteric. For him nature is a manifestation of the Supreme Being, and so he forever finds himself in the presence of the supernatural. The result is his religious life runs parallel with his everyday secular life. Indeed, for him there is not the distinction the West makes between the secular and the religious. There is a real contrast at this point between India and America. In the latter religion has always been given a circumscribed sphere in the life of the people. Eating and drinking, buying and selling, and such commonplaces of the daily life as traveling, bathing, undertaking new enterprises, building a house or choosing a wife—these form no part of the ordinary religious life of the typical American. The Hindu has his religion with him all the day, and when he comes over into Christianity he brings his ideas with him. Let us see how this will work out in his new life.

The Indian Christian is perfectly at home in the supernatural element of the Christian faith. It would seem strange to him that God should never have used his power to manifest himself through the miraculous. In this frame of mind the Hindu is prepared to accept miracles now just as readily as Peter did of old. If any land is ever again chosen by God as the scene of his wonder-working power in the realm of the physical, India seems to present the best natural claims for that distinction. There is no place in the Indian church for the very common conception current all through the West—an inheritance through Judaism—that God's presence and manifestation are in a measure confined to special times and places, especially to such as are connected with man's previous preparation. "God is in his holy temple"—so said the devout Jew, and so thinks the average Christian of the West. Let us go and appear before him—such is his instinctive feeling. We shall not meet him on the way, but when we have made due preparation, when we are in his house, then we shall be in his presence. This will be rejected, on theoretical grounds, by every well-taught Christian in any land, but it forms nevertheless a sort of practical working basis for the larger element in Western Christianity. Children are taught correctly that "God

is everywhere," but we do not expect them to see him in the flowers they pick, in the clouds they gaze upon, in the music of the woods they hear. Unconsciously, though reasonably enough, they come to feel that God is in heaven, while we are upon the earth.

Yes, the Christianity of the West has divorced the religious from the secular, and has given to the former a very small part of the individual daily life. This thing should not happen in the Indian Christian church. If at this point we seek a verse of Scripture that will express this inmost spirit of the church in India, we shall have no difficulty in finding it: "In him we live, and move, and have our being." Here is a truth that India receives with open heart; here is an aspect of the Christian life that she can expound with a richness and fullness that will reveal in a new way the greatness of its content. May it not well be India's characteristic work to bring the West face to face with God in those common, daily relationships of her life that have been unwittingly severed from the totality of the Christian life?

In the India that we are discussing there is another element that calls for attention. It is closely connected with the first, and forms a real part of India's characteristic contribution in the study before us. The emphasis of Hindu India is on the subjective, a matter in which India and China are at extremes. The writings of Paul and the Gospel according to John are the parts of the Bible that most grip the heart of the Hindu inquirer. The one attracts because he presents the deeper philosophical and metaphysical aspects of our faith with the mind of a master-thinker; the other draws by his inner, mystical interpretation of the Christian life. In addition to this, both lay stress on the fundamental place of love. To a people as emotional, as meditative, as introspective as the Hindu, this emphasis on love is of supreme significance. There is no test the foreign missionary in India is more readily and more constantly subjected to by the people to whom he has gone than that involved in the wordless but insistent question, *Is thy heart right?* Let an Indian know that your heart is right toward him, and he will go through things for you and with you that other Orientals would not dream of doing. To increase

the significance of this, there are no keener readers of human nature in the world than in India. The man who has seen ten thousand butterflies and never connected one in his thought with either caterpillar or chrysalis will nevertheless size up the new missionary with surprising accuracy as to his inner heart qualities.

In India everything is possible that is possible to love. No truly great victories are won there without this. Through love he enters the heart of the gospel, and with it he may be expected to do the "exploits" for which the great Christian enterprise of India calls. This emphasis on love is another of the characteristic contributions that we have good reason to suppose India will make. Recur to Bishop Oldham's words, "If you seek the great throbbing heart of Asia you will find it in India." It is the land of the heart, where the heart holds sway, where heart qualities receive the highest valuation. India is to be won "heart-first," and out of her heart, touched by the love of God, aflame with a holy passion, are to come new forces of love that shall reveal to the world afresh the very heart of Jesus, and into the desert of modern criticism, rationalism, and calculating scientific exactitude pour the vivifying streams of human love made divine.

Here, then, is an essay to catch the spirit of these three great peoples of the Orient and formulate an expression of that spirit considered as dominated by Christ. It will be understood by the reader, of course, that the ideal rather than the actual has been set forth in these pages. There is of necessity a narrowing of the field of vision in each case in order that the essential or characteristic part of the national life may be brought into the clearest possible focus.

It may be suggested now if in the case of each race the danger-point is indicated. This should probably be sought in the line of the greatest strength of each. Let us take India first. If a people constantly bring the presence of the divine into every detail of life, the tendency will be for the divine to become commonplace and lose significance through excessive familiarity. The danger will be that the proper reverence and awe which man should feel in the presence of God will gradually disappear and acts of

worship come to be meaningless. For the votaries of Hinduism this has already in a large measure happened. As for the emphasis that is placed on love, this is in danger of leading to the enthronement of sentiment in the place of real love. With regard to China it seems clear enough that a people who place the emphasis on externals and glorify conduct will be in danger of the evils of formality. By all means let the conduct appear right, whether there be reality back of it or not! It is easy enough to seek that which brings credit in the public estimation. How natural in China to appear humble and yet nurse a fiery pride! Filial piety may be accorded all its outward observances and yet be an absolute sham. Let those who know China best say whether there lurks here the possibility of danger for the future. Japan's danger seems to be excessive intellectualism. The connection of this with her spirit of patriotism is only indirect. It may be accounted for thus: Japan's zeal for herself has made her a great student of any nation or any system from which she might derive benefit for her own life. The scientific temper prevails; the search is for new methods, for the secret that underlies success. Can Christianity be of account in the onward march of progress? If so, study it! Can the religion of the great Powers add to the greatness of Japan? If it can, incorporate it in the national life of the empire. If sentiments like these are dominant, if motives such as these operate, we are likely to find in Japan a more or less formal adoption of Christianity, accompanied by an intellectual apprehension of its teachings rather than an experience of its life at her heart. O, "keen intellect of Asia," beware!

Real, however, as these dangers may be, Asia's contribution to the fuller comprehension of the Christian message, to the more adequate interpretation of it in terms of life, may be accepted as one which will be both real and permanent.

Brenton J. Badley.

A PHILOSOPHICAL HUMORIST

AMONG the centennial celebrations of the present year must come that of Henry W. Shaw, who is well worthy of such recognition. He was born in the town of Lanesborough, Berkshire County, Massachusetts, April 21, 1818. At the time of his death, in Montague, California, October 14, 1885, Dr. James M. Buckley wrote concerning him in *The Christian Advocate* as follows:

The death of Henry W. Shaw ("Josh Billings") has been cabled round the world, as it deserved to be. The *London Standard*, one of the most conservative and refined of the London papers, says that "his death will be mourned in various circles more than that of more eminent instructors of the people." We hold this man up to commendation as a matter of cool judgment. Mr. Shaw was a man with a mission. He was the most philosophical humorist that has appeared in this country. Many of his sayings—moral, social, philosophical, and religious—were as original and valuable as anything in Shakespeare, Bacon, or Matthew Hale. An eminent minister, one noted for piety, force, and sententiousness, says that he owes seed thoughts of many of his most effective sermons to some of Shaw's aphoristic sayings. Shaw had an ambition to be the *Æsop* of the nineteenth century, and to teach the common people morality and faith in Christianity through the medium of humor.

None of his sayings promoted immorality or irreligion, but the homely virtues of which Franklin wrote are quaintly recommended, and the follies and excesses of society satirized. Some of the best short arguments against infidelity are from his pen. He was sometimes coarse, but not so much so as Peter Cartwright or Sam Jones, and never obscene or irreverent.

He told the writer that he thought out his proverbs in the best language he could command, spending hours on one sometimes, then translated them into ungrammatical forms and bad spelling, for the people will not take wisdom as wisdom. We think that a man who teaches common sense and all the social and domestic virtues and defends religion, and can make his sayings go with all classes, has genius, and deserves well of his country and of posterity. If we had to write a hundred sayings from humorists and sages of all times and countries to give to a boy we know of several from this man's pen that we should place among the hundred.

Some of the *Advocate* readers objected to this high praise of Shaw. I heartily agreed with it, and so wrote the editor. I had for some time been making a collection of the Josh Billings aphorisms freed from the orthographic eccentricities, idiosyn-

crasies, and disfigurements which repelled many, although they were a source of attraction to others. I have lately increased this collection by an examination of all that the humorist wrote, and it seems to me a duty to share with my fellow ministers the riches there uncovered. The queer spelling is certainly a drawback where he treats the serious aspects of life, but it is easy to eliminate this excrescence, these fantastic habiliments, and let the solid truth stand forth in its naked majesty. For truth there is here in large abundance, truth expressed with a vigor, a sharpness, and an originality that compel attention. He did not write simply to amuse, although he was often amusing. There was frequently a higher purpose peeping out from among his quaint fancies and odd conceits. He directed his shafts against humbug, pretension, and falsity. He burlesqued the salient weaknesses of the people in a way to set them to thinking, and to doing better. His diagnosis of human nature was an exceedingly shrewd one. He punctured the follies and imbecilities of the multitude with a very keen rapier. He is especially copious in his discussion of fools of all sorts and shapes and sizes. He makes out the two main species under this genus to be natural fools and condemn fools.

There is, of course, much exaggeration in his writings, for American humor would hardly be recognized without this earmark. There is quite naturally a good deal of repetition, and much that one more or less distinctly recalls as having been said substantially before. For he claimed the privilege, as do most writers, of laying hold freely, everywhere, of that which suited him, and putting the stamp of his own mind upon it by some unimportant changes or adaptation to his purpose. He had a cynical streak, and enjoyed showing up the seamy side of humanity, of which he had seen very much, but his sarcasms were well directed and struck the center nearly every time. Occasionally he says that which is not so, that which will not stand examination, but as a rule he hits the nail very squarely on the head. He is to be read with discrimination most certainly, for he was not wholly sound on all subjects, but in the great majority of his advices his opinion is extremely wholesome.

Before setting down a hundred or more of his best sayings a brief sketch of his life will be in order. He came of good stock. His father, the Hon. Henry Shaw, was a member of the Massachusetts Legislature for twenty-five years and was elected to Congress from the Berkshire County District in 1820, when he was only twenty-four years old, the youngest member, up to that time, ever chosen. He was the political manager for Henry Clay in New England from 1816 to 1840, when he left the Whig Party on its failure to nominate Mr. Clay for the Presidency. The grandfather of Josh Billings was Dr. Samuel Shaw, a celebrated surgeon of Vermont, whose Rutland County District he represented in Congress in 1810. An uncle was for many years Chief Justice of the State of New York. So the family had brains, and there is evidence in Henry W.'s writings that he inherited not a little of this convenient commodity. He was educated at the district schools of Massachusetts and then at an academy which fitted him for college. He entered Hamilton as a freshman in 1832, too young to appreciate the importance of the epoch which confronted him. He was a bit wild, and spent part of the freshman year in being rusticated for various pranks. He started from home in due season to begin his sophomore year, by stage from Lanesborough to Albany, then by canal boat to Utica. On the boat he met two rollicking adventurers who had been as far West as Saint Louis and were bound there again. Their stories of Western life so bewitched the young collegian that he did not stop traveling until he reached the banks of the Mississippi. He spent the next ten years in knocking about the West. On one of these excursions more ambitious than most of the rest, for which a large party was made up, he carried autograph letters from John Quincy Adams, Henry Clay, Martin Van Buren, and other such, given him because of his distinguished relations who were so widely and favorably known. In 1845 he was married to Miss Bradford of Lanesborough, a lineal descendant of William Bradford, the famous early Governor of the Plymouth colony. After some more years in the West, chiefly given to farming, he settled down at Saratoga, New York, to educate his children. Next he opened a coal mine in Virginia. A

little later he located at Poughkeepsie, New York, putting his children in school there, himself becoming an auctioneer and engaging in the real estate business. Still further on he made his home in New York city, where his two daughters were married.

He was induced to write while at Poughkeepsie, when forty-five years old, by the editor of a little evening paper who wanted to fill up his columns and had an idea that one who could talk so well could also write. So he wrote some twenty pieces correctly spelled and without signature. Nobody paid any attention to them. Charles F. Browne ("Artemus Ward") with his funny phonetic spelling was just then in his prime, and it struck Shaw that perhaps here was a hint worth acting upon. So he fixed up his essay on the Mule, altered the spelling and invented the special name of "Josh Billings" to go with it. Sent to a New York paper, it duly appeared and was widely copied throughout the country. This looked like success, but thus far there was no remuneration. So he rewrote the essay on the "Muel" and sent it to a Boston paper, asking what they would give for it. They replied, one dollar and a half. His earnings began just there. For some of his essays he subsequently received one hundred dollars.

For several years at first, for some unexplained reason, he was a failure on the lecture platform, but he stuck to it and triumphed. For many years, indeed for over twenty consecutive seasons, he read his lecture from fifty to one hundred nights at very good prices. He put out many books—Josh Billings, His Sayings, Josh Billings on Ice, Everybody's Friend, 600 pages, illustrated by Thomas Nast. But his greatest literary and financial success was the Farmers' Almanac. In March, 1869, he was reading a lecture in Skowhegan, Maine, when he contracted a severe cold and was forced to give up thirty engagements in New England and hasten home. While in his room under the care of a doctor he picked up a copy of the old Almanac carried on for so many years by Isaiah Thomas, and the thought came to him that a burlesque might make a hit. In two weeks' time the first copy was ready. He offered to sell the manuscript for two hundred and fifty dollars, and furnish one each year for ten years

at the same price. The publisher, Mr. G. W. Carleton, told him not to sell the copyright, but to accept a royalty of three cents on each copy sold. It was published in October, 1869, 25 pages for 25 cents, and 90,000 copies were sold in three months. The second year 127,000 copies were sold; the third year 150,000. In the fourth year 100,000 copies were sold to the American News Company alone. A ten-line advertisement, the only one in the book, was sold to the New York Weekly (in which paper exclusively his writings appeared for many years), who paid him two cents on each copy sold. They gave him their check for eighteen hundred dollars in settlement. The second year they paid him twelve hundred and seventy dollars, or one cent on each copy sold. The publisher paid the author thirty thousand dollars in copyright, and made another thirty thousand dollars himself.

The American public has luxuriated in the past thirty years in a vast variety of humorous writers, each with his own peculiar gift, each flourishing for a season and then giving way to a successor with a slightly different quality. Most of us can recall Artemus Ward (if not Sam Slick, Doesticks, John Phenix, and Major Downing), Orpheus C. Kerr, and Petroleum V. Nasby, whom President Lincoln so greatly enjoyed. Mark Twain, Bob Burdette, and Mr. Dooley are but of yesterday and have hosts of friends. But among these many Josh Billings has a niche all his own. For thorough knowledge of human nature, keenness of observation and philosophic insight into character, combined with purity of purpose and soundness of moral teaching, he has few if any superiors. The real beauty and worth of many of the sayings of this sage have been lost to sight in the multitude of those considerably inferior, and because of the comic dress which he felt obliged to throw around them. But relieved from this encumbrance, as they are in the following pages, we think they will commend themselves to our readers as well worthy careful thought and frequent quotation.

Here are the quotations, which might, of course, be greatly extended, for there are many thousands in the books.

We should be careful how we encourage luxuries; it is but a step

forward from hoecake to plum pudding, but it is a mile and a half by the nearest road when we have to go back again.

It is a great deal easier to be a good dove than a decent serpent.

Titles are valuable; they make us acquainted with many persons who otherwise would be lost among the rubbish.

If you want to get a good general idea of a man's character, find out from him what his opinion of his neighbor is.

Dissatisfaction with everything we come across is the result of being dissatisfied with ourselves.

People of good sense are those whose opinions agree with ours.

The highest rate of interest that we pay is on borrowed trouble.

Counseling with fear is the way cowards are made; counseling with hope is the way heroes are made; counseling with faith is the way Christians are made.

Curiosity is the instinct of wisdom.

The revolutions of human nature are not much to brag of any way. Poverty beget necessity; necessity beget convenience; convenience beget pleasure; pleasure beget luxury; luxury beget riot and disease; riot and disease between them both beget poverty again. These are all the revolutions of human nature thus far; not much, I say, to brag of.

Ignorance is the wet-nurse of prejudice.

The wealth of a person should be estimated not by the amount he has but by the use he makes of it.

Beauty is the melody of the features.

Health can be bought, but you have got to pay for it with temperance at the highest rates.

Deference is silent flattery.

You can't hire a man to be honest; he will want his wages raised every morning.

Goodness is just as much of a study as mathematics.

No man is rich who wants any more than he has got.

Toll sweats at the brow, but idleness sweats all over.

Self-made men are 'most always apt to be a little too proud of the job.

Trusting to luck is only another name for trusting to laziness.

The man who never makes any blunders seldom makes any good hits.

An insult to one man is an insult to all, for it may be our turn next.

It is better to know nothing than to know just enough to doubt and differ.

We are happy in this world just in proportion as we make others happy.

To be thoroughly good-natured and yet avoid being imposed upon shows great strength of character.

If you analyze what most men call pleasure you will find it composed of one part humbug and two parts pain.

I honestly believe it is better to know nothing than to know what isn't so.

It is a great deal easier to look upon those who are below us with pity than upon those who are above us without envy.

Envy is an insult to a man's good sense, for envy is the pain we feel at the excellences of others.

It is a good deal more profitable to make ten men think they are above you than to make one think you are above him.

Indolence may not be a crime, but it is liable to be at any time.

I consider a weak man more dangerous than a malicious one; malicious men have some character, but weak men have none.

A slander is like a hornet. If you can't kill it dead the first blow you had better not strike at it.

Be humble and you are sure to be thankful; be thankful and you are sure to be happy.

It seems to me that good breeding is the art of making everybody satisfied with themselves and pleased with you.

Most people, when they come to you for advice, come to have their own opinions strengthened, not corrected.

Method is everything, especially to ordinary men; the few men who can lift a ton at pleasure have a divine right to take hold of it at a disadvantage.

If wit forms the blade good sense should be the handle, and benevolence the scabbard of the sword.

It is a great art to be superior to others without letting them know it. It may be a little vexatious, but I don't consider it any disgrace, to be bit by a dog.

Pleasures make folks acquainted with each other, but it takes trials and griefs to make them know each other.

But few sights in this life are more sublime and pathetic than to see a poor but virtuous young man, full of Christian fortitude, struggling with a mustache.

It is highly important when a man makes up his mind to become a rascal that he should examine himself closely and see if he is not better constructed for a fool.

The man who can wear a paper collar a whole week and keep it clean is not fit for anything else.

One of the most difficult and at the same time one of the most necessary things for us old fellows to know is that we are not of so much account now as we were.

Benevolence is the cream that rises on the milk of human kindness.

It is one thing to take the chances and quite another thing to find them.

A dog is the only animal creature that loves you more than he loves himself.

All money that is well spent is a good investment.

"Times are not as they used to be"—this has been the solemn and wise remark of mankind ever since Adam was a boy.

Prejudice is a house plant that is very apt to wither if you take it out doors amongst folks.

The meanest thing that any man ever followed for a business is making money.

The world owes all its energies and refinements to luxuries; digging roots for breakfast and going naked for clothes is the virtuous innocence of a lazy savage.

There is nothing about which the world makes so few blunders and the individual so many as a man's actual importance among his fellow creatures.

We should all aim at perfection, but no one but a fool would expect to reach it.

Ill-bred people are always the most ceremonious; the kitchen always beats the parlor in punctilio.

After a man has got a good opinion of himself, the next best thing is to have the good opinion of others.

I cannot tell which is the worse off, the man who is all head and no heart, or the one who is all heart and no head.

There is this difference at least between wit and humor: wit makes you think, humor makes you laugh.

I don't want any better evidence that a man is a fool than to see him cultivate eccentricities.

The three greatest luxuries of life are a clear conscience, a good appetite, and sound slumber.

The most miserable people I know of are those who make pleasure a business; it is like sliding down a hill twenty-five miles long.

All of us are anxious to live to be very old, but not one in ten thousand can fill the character of an old man.

I don't know how it is with other folks, but with me the fall of the Roman empire is a good deal easier to bear than a fall on the ice.

Economy is simply the art of getting the worth of our money.

The mind of man is like a piece of land that to be useful must be manured with learning, plowed with energy, sown with virtue, and harvested with economy.

Happiness consists in being perfectly satisfied with what we have got and what we haven't got.

A man who can draw New Orleans molasses in the month of January through a half inch auger hole, and sing "Home, sweet home" while the molasses is running, may be strictly honest, but he is not sudden enough for this climate.

Curiosity had twins—one was Invention, and the other was Stick your nose into things.

Good resolutions for the New Year: That I will not borrow nor lend, especially lend; That I will not advise anybody until I know the kind of advice they are anxious to follow; That no man shall beat me in politeness, not so long as politeness continues to be as cheap as it is now; That I will respect public opinion just as long as I can respect myself in doing it.

Just about as ceremonies creep into one end of a church piety creeps out at the other.

It is the easiest thing in the world to make a blunder and the hardest thing to own it.

If a man is very anxious to cultivate a good opinion of human nature, he must not know too much of it.

Fashion makes fools of some, sinners of others, and slaves of all.

I never bet, not so much because I am afraid I shall lose as because I am afraid I shall win.

I believe in sugar-coated pills. I also believe that virtue and wisdom can be smuggled into a man's soul by a good-natured proverb, better and deeper than to be mortised into it with a worm-wood mallet and chisel.

I never bet on the man who is always telling what he would have done if he had been there; I have noticed that this kind never get there.

I had much rather *always* look forward to the time when I am going to ride in a carriage than to look back *once* to the time when I used to do it.

When a man of learning talks he makes us wonder, but a wise man makes us think.

The longer I live the more I am convinced that mankind grow different, not worse. We old folks are apt to confound the terms.

Modesty is strength, but diffidence is weakness; modesty is always an evidence of worth, while diffidence may be a consciousness of evil.

When a man sets down a poor umbrella and takes up a good one he makes a mistake; but when he sets down a good umbrella and takes up a poor one he makes a blunder.

Ventilation is a good thing, but when a man can't lie down to sleep in a ten-acre lot without taking down two lengths of fence to let the wind in he is altogether too airish.

Judicious benevolence, the brains of the heart.

Dignity, wisdom in tights.

Wealth, baggage at the risk of the owner.

When we are more anxious to please than to be pleased then we are in love in good earnest.

A man is his own best friend and worst enemy.

I have never met an old man yet who did not mourn the degeneracy of the times.

Those who have the fewest failings see the fewest in others.

Pedantry is a little knowledge on parade; it is hypocrisy without any malice in it; a pedant is a learned fool.

As the flint contains a spark unknown to itself which the steel alone can wake into life, so adversity often reveals to us hidden gems which prosperity or negligence would forever have concealed.

James Mudge.

THE VATICAN, AND ITALY IN THE WAR

SOME years ago, when we had our residence in Rome, we remember seeing a cartoon in one of the Roman dailies representing King Humbert and Pope Leo XIII walking arm-in-arm, and underneath was the simple question, "Will it ever be?" The cartoonist had pointed a moral and "sensed" a situation which some—mostly all—Italians understand and the majority of Americans do not.

The relation of the Vatican to the Italian government is a puzzle to the average American, and only those who have lived for years in the atmosphere of the Eternal City can appreciate to any extent the anomalies which influence the Leonine City of the Popes and the Quirinal Palace of the Savoyas. The love of intrigue is instinctive to the Italian mind, and the sophistries of Jesuitism have consciously and unconsciously affected the trend of Italian thought. The spirit of Macchiavelli still lives in the Italian people. Zola's Rome, Eugene Sue's *The Wandering Jew*, and Waterhouse's John Inglesant are faithful interpretations of the Italian spirit. The Pope, arm-in-arm with the king of Italy, under the present conditions, is an absolute impossibility. Victor Emanuel II and his successors are counted usurpers by the Vatican, and until the latter changes its front there can be no reconciliation. The first king of United Italy did his best to bring about some understanding with Pope Pius IX, but the pontiff was inflexible. He had a personal admiration for the doughty warrior, and some historians declare that he sent more than one affectionate letter of greeting to the old soldier, but as *Pontifex Maximus* he looked upon him as an enemy of the public good, and to this day the Vatican only knows the kings of Italy as kings of Sardinia, their original territory. The old Savoyan king, on the other hand, was just as determined to maintain Italian unity, and his well-known declaration when, on September 20, 1870, he reached the Quirinal Palace, after Pius IX had fled to the Vatican, is the slogan of the modern Italian: "*Ci siamo, ci res-*

teremo"—Here we are, and here we shall stay. His son, Humbert, took for his motto, upon ascending the throne, "*Roma intangibile*"—Rome must not be touched—and there is no disposition on the part of the Italians to withdraw from that attitude. Victor Emanuel III took the place of his murdered father, and reiterated the declarations of his much-loved parent and illustrious grandfather. As long as "*la terza Italia*"—the third Italy—stands there will not, there cannot, be any surrender. The Pope remains a self-constituted prisoner of the Vatican, for to leave its territory would make him subject to a usurper; and until that fiction is suppressed and the puerile posing as a temporal king is abandoned there can be no reconciliation with the conflicting parties.

Now, is there any hope of a surrender, on the part of the papacy, of its pretensions for temporal power? This is the crux of the whole situation. If we review recent events we shall find that the Vatican is the same yesterday, to-day, and forever. Unlike the Master, whose earthly representative the Pope claims to be, and who had and has the characteristic of unchangeableness, and who once said, "My kingdom is *not of this world*; if my kingdom were of this world then would my servants fight," the Pope still clings to the idea of temporal dominion. There has been no question in the minds of thinking men that the German Protestant military autocracy and the ecclesiastical papal autocracy had some understanding to restore the temporal power of the Pope, and after the German blow fell upon Italy last October the conservative New York Tribune in a striking editorial had this to say:

The main disaster was not due to the number of German men or German guns concentrated upon the Upper Isonzo River. It was due primarily to treachery. It was due to the fact that certain Italian brigade commanders ordered their men to surrender and this order was due to a twofold propaganda of treason, the propaganda of Italian socialists and Italian clericals—one operating among the soldiers, the other among the officers. *The Austrian and German Kaisers have promised the Pope that the restoration of the temporal power of the papacy shall be one of the first fruits of their triumph.* Every clerical influence has been exerted to break down the morale of the Italian soldiers and to weaken the allegiance of the Italian forces. Since the Pope made his peace gesture

a few months ago, Italian troops have been encouraged to cheer for the Pope and for peace, until the terms are becoming synonymous. What the Bolsheviki did in Petrograd the clericals and the Italian socialists have done in Rome.

Politics, even of the church, makes strange bedfellows. Pope Pius X denounced socialism in terms which could not be mistaken, and yet, when its own temporal power is at stake, the papacy goes arm in arm with its greatest enemy! How are the mighty fallen!

What are the facts concerning the *débâcle* on the Isonzo front? Some things have "oozed out"—though the censorship of the Vatican on the daily American press is wonderfully rigid!—and the Pittsburgh Chronicle-Telegraph of November 24 has this notice:

London, November 23. The Vatican is accused in an editorial in the Morning Post of being implicated in the propaganda which, the newspaper says, was largely responsible for the recent Italian reverses. Reviewing what it describes as Vatican machinations, the Post declares that its political activities during the war "can by no sophistry be regarded as consistent with the principles of neutrality."

This is a very polite way of saying that the Pope, representing, of course, the papacy or clerical party, a purely political organization, has been playing the hypocrite. Posing as the friend of peace, it has made more than one overture for peace, because, forsooth, it is the only representative of the Prince of Peace on earth (*sic*), when in reality it was, and is, the agent of pro-German activities, and was trying to save its own neck. For, be assured of this, if military autoeracy goes, so will ecclesiastical autocracy, and, says the Pope, "Where shall I go?"

Italian daily papers in this country are not so careful and reticent as American papers. They have no fear of Vatican censorship—at least this is true of the majority of them—and they tell some bewildering stories of priestly treachery. "Arm in arm" with socialists they carried out a deep-laid scheme of duplicity and treason, under the malignant influence of German propagandists, and an Italian priest, it is reported, while celebrating mass in the open air on the Austro-Italian front, by a wireless apparatus hidden behind the altar communicated with the enemy,

informing them of the successful missionary work done among the Italian troops. Then these priests and socialists combined and perpetrated a hellish piece of treachery to deceive the Sicilian and Southern Italian soldiers at the front, most of whom are ignorant and superstitious, but withal, excellent fighters. They published false copies of the "*Corriere della Sera*," of Milan, the editor of which paper, Sig. Albertini, was known to be a strong interventionist, and was one of the first, in the days preceding the entrance of Italy into the war, to oppose vigorously the pro-German propaganda. This pseudo *Corriere*, purporting to be copies of the most influential paper in Italy, very adroitly announced that insurrections had broken out in Southern Italy and Sicily (observe the craftiness of the notice!) and that British soldiers had landed and were shooting down Italian women and children! Could anything be more diabolical? What did the Italian soldiers do? What would some of us have done if we had read that our wives and children were being shot down by the soldiers of our Allies? All this with the Italian brigade commanders ordering them to surrender, as the New York Tribune says, is it any wonder that defeat faced the brave, intrepid Italian army, and that the awful collapse came with an appalling shock to the civilized world? But such treachery has its echo in a boomerang, and as soon as the Italians discovered that they had been deceived they turned on the enemy, and on the Piave River took their stand to die to a man rather than surrender. Catching the spirit of Petain's troops on the hills above the Meuse and at Verdun, they cried, "*Non passeranno*"—They shall not pass—and at this writing are still holding their ground against the tremendous onslaught of the enemy. While it is not safe to prophesy in these times of "history in a day," we are sure that the valor and persistency and patriotism of the Italian soldier will be maintained, and the perfidy of priest and socialist will receive its death blow.

Naturally, the Vatican took pains to deny some of the charges. Cardinal Gasparri declared that the accusation of the London Morning Post was an atrocious calumny, adding that the hierarchy and clergy in Italy have given the most open and most

generous help to the country's cause. Then by a strange contradiction, after referring to the accusation that the Vatican espoused the Austrian cause, the cardinal reaffirms the full and correct neutrality of the Holy See. How can one reconcile these two statements: "most open and most generous help" to Italy, and "full and correct neutrality" of the Holy See? Besides, the actual facts are against the Vatican. Austria is her vassal more than any other country in the world, and the Italian government she looks upon as her greatest enemy and refuses to be reconciled to her. It is simply unthinkable that she should be neutral toward Austria and most helpful to the Italian government. Moreover such an attitude would be decidedly unneutral. Evidently she has denied too much.

"The Post," we are told by the neutral (?) press of America, "in an editorial examining Cardinal Gasparri's statement, virtually reiterates its original accusation, and cites incidents which it regards as proofs." It would be decidedly interesting to the American public to see some of these proofs, but they are not forthcoming. If not, why not? Echo answers, why not? An unmuzzled press in the service of liberty would be a benediction to Americans.

The Pope's last note of peace got a written answer from President Wilson which was the final word on the subject and was subscribed to fully by the Allies. That part of the note which referred to the questions between Italy and Austria as worthy of arbitration, Italy answered by making a forward movement and capturing 178,000 Austrians and large quantities of war munitions. If the Vatican was so anxious to have peace why did she not tell the Austrian emperor, in July, 1914, to keep hands off Servia? He would have obeyed, and the Pope would then have been hailed as the world's deliverer. But, instead, he allowed the conflagration to break out, and his subjects in Great Britain, France, Belgium, Germany, Italy, and Austria-Hungary died by the tens of thousands, slain by their brother co-religionists. Can the Vatican, by any process of logic, be declared guiltless of the blood of her devotees? The recent exposure, by the Bolshevik party, of the secret negotiations of the Allies agreeing to exclude

the Pope from participating in the Peace Council, whenever in the good providence of God it shall convene, is a most interesting comment on the whole situation. Italy had asked for such an elimination, and her allies recognized the justice of her demands. Evidently the allied governments have not a surfeit of confidence in the Vatican's asseverations of neutrality.

It only remains to speak of Italy's part in the war. The general public has known very little of the stupendous task of Cadorna's army. The official cinematograph pictures have visualized some things for the Americans, which has led them to appreciate the difficulties they have overcome, but the half has not been told.

When, on May 23, 1915, war was declared on Austria, the new army of 500,000 men was assembled from reserves, depots, drafts, and distant stations, formed into brigades and divisions, provided with its equipment and stores and conveyed to its allotted positions in little more than a week, and in less than twenty-four hours from the time of the war declaration Cormons, in Austrian territory, was in Italian hands, even though Austria had the advantage of a rocky frontier. In attacking the Carso, "a gigantic heap of piled stone," the Italians had almost insurmountable obstacles to overcome. Sidney Low, the English writer, who visited the Italian front, tells us that "the Austrians had strengthened the forbidding fastnesses by elaborate works. The whole face was veined with galleries and covered ways notched and crenellated, with dug-outs and caves and emplacements hewn in the solid rock. The Italians, laboriously drawing their own tunnels and trenches up the lower slopes, were faced by Austrian cannon dropping shell from sheltered embrasures, served by gunners well supplied with food brought along the strategic roads and water pumped to them through pipe-lines. To besiege this place was like attempting to carry the Rock of Gibraltar." Yet they forged their way, and fighting above the snow-line, sometimes ten thousand feet above the sea, they drove the Austrians back, and almost captured Trieste, until treachery did its dire work. Many Americans wonder how it was that, in one week or less, the Italians lost territory which it had taken them two years and

more to win, but familiarity with the conditions makes it easy to explain. Austria had always discouraged highways and railroads from Italy to Austria. She knew very well that the day would come when Italy would claim her own in "*l'Italia Irredenta*," Trieste, and the Trentino. There was only one trunk line from Verona, Italy, and very little more than cow-paths for highways. In the two years' invasion of the Trentino the Italian army built splendid roads, both railways and highways, as Italians only know how to build, and these zig-zag courses of Italian unity were the roads which the Austro-German army availed itself of. It was, therefore, easy for the enemy to accomplish in a day or two what it had taken the Italians two and a half years to do.

The reference to "*Italia Irredenta*" calls for a brief word of explanation of Italy's entrance into the war. So many think it was simply and solely a war of aggrandizement, but that would put Italy in the wrong light. As a member of the Triple Alliance—which, by the way, was never popular in Italy, but was considered an act of political necessity—she was pledged to Germany and Austria, but only for defensive purposes. Giolitti, a kind of Italian Tammany boss, and strongly pro-German, was at the head of the government. He was against intervention, and yet admitted that a year before the great war, that is in August, 1913, the Austrian government informed the Italian Foreign Office that it proposed to go to war with Serbia, in order to "defend" itself against this formidable state, and that it would expect the military support of its ally. The Marquis di San Giuliano, the Italian Foreign Minister, refused to remain complaisant or to have anything to do with so menacing a "defensive" operation, and stated the case plainly to both governments, the Austrian and the German, with the result that the German government placed its veto upon the Austrian proposals. A year later the "formidable state of Serbia" had to submit to "chastisement," and—note the fact—Italy was not consulted beforehand, although a member of the Triple Alliance, or she, without doubt, would have protested; for Austria's southeastern ambitions were as distasteful to Italy as to the Servians, and well Austria knew it. Dr. Dillon, an authority on European politics, in his *From the Triple to the*

Quadruple Alliance, tells us that "in 1913, after the failure of the attempt on Servia, General Konrad von Hoetzendorf, with the concurrence of the Archduke Franz Ferdinand, endeavored to persuade the emperor of Austria to sanction a 'preventive war' against Italy, on the plea that sooner or later a quarrel with that state was bound to come, and it might be as well to begin it without further delay."

The Italian Green Book, which we have read in the original, reveals the whole diplomatic correspondence. Article VII of the Triple Alliance Treaty, clearly favorable to Italy's position, is as follows:

Austria-Hungary and Italy, who aim exclusively at the maintenance of the *status quo* in the East, bind themselves to employ their influence to prevent every territorial change which may be detrimental to one or other of the contracting powers. They will give each other all explanations necessary for the elucidation of their respective intentions as well as those of other powers. If, however, in the course of events the maintenance of the *status quo* in the Balkans and on the Ottoman coasts and in the islands of the Adriatic and Aegean seas should become impossible, and if, either in consequence of the acts of a third power or of other causes, Austria and Italy should be compelled to change the *status quo* by a temporary or permanent occupation, such occupation shall only take place after previous agreement between the two powers, based on the principle of a reciprocal arrangement for all the advantages, territorial or other, which one of them may secure outside the *status quo*, and in such a manner as to satisfy all the legitimate claims of both parties.

The "reciprocal arrangement" clause was totally ignored by Austria, and Italy was justly indignant. Prince von Bülow was then sent to Italy to try and turn the Italian government in their favor. All the tricks of diplomacy were practiced to call off Italy, but Baron Sonnino, the son of a Jewish father and an English mother, refused to be cajoled by Germany's great statesman. This brainy Italian diplomat had twice been Prime Minister and in the past had been an ardent champion of the Triple Alliance, but was destined to deal it the *coup de grâce*.

The Giolitti ministry fell and with it pro-Germanism. It is a thrilling story, and stirs one's soul to read it. Low says:

Nothing could exceed the cleverness of the Prussian strategy except its stupidity. For it was after all extremely foolish. It was based on that

ignorance of human nature and that colossal misunderstanding of national psychology which lie at the root of Germany's undoing. The Prussian ruling ring mistook that of the British empire, of the United States, of France, of Belgium. Bülow should have known that a high-spirited nation like Italy would not look with patience on the attempts of a foreign government to interfere with its internal politics, and to manipulate its domestic affairs. If the prince and his associates were gaining over some Italians by intrigue, bribery, and cajolement, they were disgusting many others.

Von Bülow had remembered a lot of things, but he had forgotten the people. They forced the Italian government to action, and broke up the Giolittian ring in utter confusion. It was left to Gabriele D'Annunzio, the poet, to compel Italy to cut the Gordian knot. On the balcony of the Hotel Regina, opposite the palace of the queen-mother in Rome, on May 14, 1915, the poet-patriot thrilled his audience with his burning words, and her Majesty listened with rapt attention. A few extracts will indicate the soul of the man. It is a fearful arraignment of Giolitti:

Lend me your ears! I come to tell you terrible things, things you do not know. We are here to pass judgment on a crime of high treason, and to denounce to the scorn and to the vengeance of good citizens the criminal and his confederates. What I am to tell you is no flight of rhetoric, but a clear statement of authenticated facts.

And now what has happened? The notable achievement of many months of arduous preparation is to be nullified by a base and sudden attack, conceived, inspired, directed by the foreigner. Its agents are an Italian politician, Italian members of parliament, trafficking with the foreigner, placing themselves at the service of the foreigner to abase, to enslave, to degrade Italy for the benefit of the foreigner.

These facts are palpable; undeniable. And now listen: the chief of these malefactors, that man whose very soul is an organ of cold mendacity moved by trickery and cunning, the leader of this vile enterprise, knew that the old treaty had been abolished, and that the new engagement had been concluded, and that both acts had been performed with the consent of the king.

So, then, he has betrayed the king, he has betrayed the country.

Against the king, against the country, he is the servant of his alien employers. He is guilty of treason. That is what we must explain to the country, what we must imprint upon the national consciousness.

The country is in danger. The country is on the brink of ruin. To save it from disaster and irreparable disgrace all of us must give ourselves to its service and gird on our arms.

A ministry constituted by Prince von Bülow is not likely to be ap-

proved by the king of Italy. But, come what may, the servitors of Prince von Bülow will not desist from their activity. So long as they are at large and at liberty they will strive to poison the life of Italy, to smirch and befoul all that is best and noblest among us.

For this reason, I repeat, every good citizen must be a soldier to wage relentless war against the enemy within our household; for him there must no truce, no quarter.

The parliament of Italy will reopen on the twentieth of May. It is the anniversary of the memorable march of Garibaldi, the march upon Palermo.

Let us celebrate this anniversary by barring the entrance to the lackeys of the Villa Malta (the residence of Von Bülow) and hounding them back to their master.

And in the parliament of Italy free men, released from these ignoble associates, will proclaim the freedom and the consummated unity of the country.

The city of Brutus and Rienzi, and the land of Victor Emanuel, Garibaldi, Cavour, and Mazzini answered the call of their poet-prophet, and drove the traitors from power. Intervention became the order of the day, and nothing short of the emancipation of "*l'Italia Irredenta*" will ever satisfy the liberty-loving people of Italy.

Frederick H. Wright

THE AMERICANISM OF WILLIAM DEAN HOWELLS

For years the world has been looking for a truly American novelist and the great American novel. It has found neither, principally because the search has been carried on by the aid of preconceptions which overlook the fundamental qualities of our American life and place the emphasis on the peculiar, the eccentric, and the flamboyant. Where these have been found, either in men or books, European critics have exclaimed: "Lo, here is the typical American! here is real American literature!" Our country has produced such characters, but Walt Whitman, Joaquin Miller, William F. Cody, and P. T. Barnum are no more typical Americans than were Ralph Waldo Emerson, Charles Francis Adams, Matthew Simpson, and Rutherford B. Hayes.

Whatever European critics may say, we native-born Americans ought to know that in Mr. William Dean Howells we have had a great American novelist living with us for more than eighty years, and that in the long list of books he has written we have, not one, but many great American novels. They are so because by birth and training their author was ideally fitted to understand and express American life. The Ohio valley, when Howells was born in it, was not far from the center of our population and was the mixing place of many strains. "Virginia, Kentucky, Pennsylvania, New York, and New England all joined to characterize its manners and customs." The social influences which produced Mr. Howells were those which also produced Grant, the Shermans, Garfield, Hayes, and McKinley. Like most of these men, and like the great American majority, Howells had no college training, and, like so many American authors, his literary training was obtained at the printer's case. "He was a compositor before he was a composer." He learned to set type by working on the country newspaper which his father published. When it failed he found a place, as a lad of fourteen, on the Ohio State Journal. His boyish passion was poetry, and not politics, but Columbus in those days was a seething political center and the young poet could not escape its influence. To Howells at twenty-one came

the task of writing a campaign life of Lincoln and Hamlin, the reward for which was a consulate in Venice. During the four years which he spent there he had leisure to master Italian literature; courtship and marriage quickened his poetic instincts and, somehow, he so perfectly acquired the technique of the writer's trade that he has "never written a bad page nor a sentence that anyone else could make better." Best of all, he got that detached view of American life that he has never lost. Before his return his Venetian papers had made a reputation for him, and it was not quite so strange as it seems that the unschooled Ohio youth should shortly have become James T. Fields's assistant, and then his successor, as editor of the *Atlantic*. For ten years he associated on equal terms with the finest group of literary men that America has yet produced, and then passed on to New York to begin there *A Hazard of New Fortunes*; a career longer in itself than that of most literary men.

Thus Howells has experienced the life of the Mississippi valley, the culture of Brahmin Boston, and the varied aspects of America's greatest city. He has seen the East from the West and the West from the East. He knows how a Boston man feels when transplanted to New York and he knows how our country looks when seen from a European point of view. In addition to all these accidental advantages Mr. Howells is endowed with a peculiar power of combination and comparison. Miss Edith Thomas has called attention to this in an article on "Mr. Howells's Way of Saying Things," in which she quotes his saying, "We feel such a pleasure in finding different things alike." It is this power of seeing likeness in things different which enables him to gather up the varied elements of our American life and so to focalize them as to give us in his books the best picture of that life our fiction has yet produced. If this be true, why is it that the task of interpreting Mr. Howells still awaits American criticism? Why is he the "one American figure on whom literary criticism has failed to focus as it should"?

It is not easy to answer that question. Certainly the lack of critical appreciation does not extend to his style, the beauty of which every one admits. "So finished, so conscientious, so flaw-

less," "the unrivaled gracefulness and daintiness of his masterly style"—these are some of the terms in which his critics describe it. But when we pass from externals of style and finish to the life they are used to portray and the world in which that life is lived the chorus of praise ceases and there are strains of dissent. He is called the portrayer of the ordinary, the novelist of the commonplace. Says John Macy, "Seldom in his books does he come into grips with a terrible motive or a heart-rending ecstasy." Says another critic, "To all intents and purposes, Howells is a descriptive writer. He is seldom narrative because he seldom condescends to write anything worth narrating." "Howells's world," says Cornelia A. Pratt, "is a world from which the exceptional, the surprising, the romantic has largely been removed. It is a world without a thrill in it."

With this criticism Mr. Howells is in perfect accord. For fiction, as he understands it, should concern itself with the usual; not with the hundredth chance but with the ninety and nine. It should make deliberate choice of the commonplace if it is to be a true expression of American life. Just as Mr. Bryce, in the most interesting study of our social institutions which has yet been written, finds a uniformity—even a monotony—in the externals of American life, so Mr. Howells recognizes a commonplace level of goodness and respectability in American character. But instead of quarreling with or trying to evade or deny this commonplaceness, Mr. Howells has done what no one else has done, he has perceived the beauty of it and has found in it inspiration and not discouragement. "We have now been some hundred years building up a state on the affirmation of the essential equality of men in their rights and duties, and whether we have been right or wrong the gods have taken us at our word and have responded to us with a civilization in which there is no 'distinction' perceptible to the eye that loves and values it. Such beauty and such grandeur as we have is common beauty and common grandeur, or the beauty and grandeur of solidarity so prevails that neither distinguishes itself to the disadvantage of anything else. It seems to me that these conditions invite the artist to the study and appreciation of the common and the portrayal,

in every art, of those finer and higher aspects which unite rather than sever humanity."

To young people Mr. Howells's novels may seem commonplace because in them, as in actual life, the most important things happen *after* marriage. Romantic love leading to marriage plays as small a part in his fiction as in life itself. There is a love interest, as a matter of course, "just as there are three meals a day and a daily paper," but love is not the dominant note. Mrs. Gertrude Atherton, who can hardly be accused of such reticence, has criticized his work for its "reticence" in certain matters. But this, again, is bound up in his idea of truth to life as he seeks to portray it; and that life in the vast majority of instances is the faithful, commonplace life which runs on with little differences, little quarrels, little deceits, from marriage to silver wedding, like that of the Marches and Judge and Mrs. Kenton. His novels are reticent, but they are reticent as American life is reticent. And it is better so. Most of the critics who demand "passion" seem to have no conception of any passion but one. Yet there are many other passions. Grief, avarice, pity, ambition, hate, envy, friendship—all are passions, and all of them have a greater part in the drama of life than the passion of love and an infinitely greater part in the drama of our American life than the passion of guilty love. Concerning the question of fictional morality, Mr. Howells is not ashamed to hold the old-fashioned view which is still the accepted view in American life, some advanced women novelists to the contrary notwithstanding. Says Howells:

If a novel flatters the passions and exalts them above the principles it is poisonous. It may not kill, but it will certainly injure. The whole spawn of so-called unreal romances which imagine a world where the sins of sense are unvisited by the penalties following, swift or slow, but inexorably sure in the real world, are deadly poison. These do kill. The novels that merely tickle our prejudices, or that coddle our sensibilities, or pamper our appetite for the marvelous are not fatal, but they are in-nutritious and clog the soul with unwholesome vapors of all kinds. . . . It must be owned that the gaudy hero and heroine are to blame for a great deal of harm in the world. That heroine long taught by example, if not by precept, that love, or the passion or the fancy which she mistook for it, was the chief interest of a life which was really concerned with a great many other things; that it was lasting in the way that she knew it; that it was worthy of every sacrifice, and was altogether a finer thing than

prudence, obedience, reason; that love alone was glorious, and that all these were mean and ugly in comparison with it. It is worth while even at the risk of being called commonplace to be true to our American well-to-do actualities.

How true Mr. Howells has been to the ideals set forth in these words you have but to open his books to see. There may be found almost every type of man living east of the Mississippi between the Saint Lawrence and the Potomac. The well-to-do, well-educated self-made man—Howells's own type—finds its arch exemplar in Basil March, with whose *Wedding Journey* Howells began his work. March was born in Crawfordsville, Indiana, and had lived in Indianapolis before he came to Boston and married the Boston woman who fashions him into such an ardent Bostonian that the removal to New York is almost as difficult for him as for Mrs. March. But in Boston or in New York he never loses, as the Howells type of man can never lose, "the free, friendly, humorous manner of the West." To Howells the normal American is a man with a sense of humor, and his studies of that type in the different walks of life are simply perfect. Bromfield Corey, the man of property and family traditions who in his misguided youth thought himself some kind of porcelain but found it such a relief to be of the common clay after all and to know it: "If I get broken I can easily be replaced"; Fulkerson, the promoter, with the greatest idea that had been "struck since the creation of man," and Colonel Ellison, who tells his wife she'd "discover a tender passion in the eye of a potato"—these are delightful instances. They are made more irresistible because contrasted with matter-of-fact folks, usually their wives, who can never learn how to take them. Another type of man that Mr. Howells has very accurately drawn is the self-assured over-clever young fellow, of whom we have rather too many in America. Bartley Hubbard, in *A Modern Instance*, "A fellow that assimilated everything to a certain extent and nothing thoroughly, . . . with no more moral nature than a baseball"; Angus Beaton, "the laconic, staccato, rather worldlified young artist" in *A Hazard of New Fortunes*, whom Fulkerson characterizes as "as many kinds of an ass as he is kinds of an artist," and of whom Alma

Leighton says, "Nobody could be as conceited all the time as Mr. Beaton is most of the time"—to the Howells type of man such fellows are especially obnoxious and he follows them and shows them up relentlessly, and in the end the humiliation of both is complete and terrible.

What shall we say of Mr. Howells's women? Early critics said, "His knowledge of women is wonderful." A recent critic has said, "Mr. Howells has never drawn a woman of whom her sex might feel proud." It is said that when Mr. Howells was once asked by a lady why he had never pictured an ideal woman he replied, "I am waiting for the Lord to create one first." The Howells girl is a charming creature, inconsequent, capricious, and whimsical, though she may be, and the whole long line of them are very like a type of women we have always with us. His married women seem better than his single girls, and certainly American husbands and wives in all their everyday aspects were never better drawn:

Mrs. March was one of those wives who exact a more rigid adherence to their ideals from their husbands than from themselves. Early in their married life she had taken charge of him in all matters which she considered practical. She did not consider the matter of bread-winning, that was an affair that might safely be left to his absent-minded, dreamy inefficiency, and she did not interfere with him there. But in such matters as rehangng the pictures, deciding a summer boarding place, taking a seaside cottage, repapering rooms, choosing seats at the theater, seeing that the children ate when she was not at table, shutting the cat out at night, keeping the run of calls and invitations, and seeing if the furnace was damped, he had failed her so often that she could not leave him the slightest discretion in the matter of choosing a flat. . . . She had often said that if he would only bring his mind and character to bear in exigencies like the above he would be simply perfect, but she had long given up his ever doing so. . . . He expected to do the wrong thing when left to his own devices, and he did it without any apparent recalling of former misdeeds and their consequences. There was a good deal of comedy in it all and some tragedy.

But Mr. Howells's books are more than mere character studies. What gives distinction to his work is that he sees men in their social relations. It is this aspect of his novels that gives them their highest value and will make them source books for the study of American life in the generations to come. Even a book like

The Kentons, which, to superficial criticism, seems a trivial record of the lives of people "who can never matter either to morals or to art," is really a profound study of the American family and of the American way of treating an emotion as a thing so sacred that not even its possessor may attempt its regulation.

As an illustration of the social vignettes with which all Howells's books abound take the description of the Saint Albans, an American family hotel and of its boarders in *The Minister's Charge*:

They went from hotels in the city to hotels in the country and back again with the change of the seasons. . . . About each of these women a home might have clung with all its loves and cares. They were naturally like other women, but here they were ignoble particles without attraction for each other and apparently without joy in themselves, impertinent, idle, listless; they had got rid of the housekeeping and of its dignity and usefulness. . . . They did not go out much; sometimes they went to church, or to the theater, and they went shopping. But apparently they had no more social than domestic life. . . . They were all doctoring themselves; they did not talk gossip or scandal much, they talked of their diseases and physicians. Certain of them devoured novels which they carried about clasped to their breasts with their fingers in the place where they had been reading; they did not speak of them often and apparently took them as people took opium.

The work of an author who is so exactly contemporaneous as Mr. Howells always is must, like a garment of the very latest fashion, soon become quaint, and already his pictures of Boston in the horse-car stage of the city's life seem as remote as the Boston of Paul Revere, but they are none the less true pictures of America in the last quarter of the nineteenth century, and as such time will only increase their value. In the years to come he who would know what American life was really like, and would peer into our social complexities, can do nothing better than to give his days and nights to the study of William Dean Howells. "He has seen, he has understood, he has recorded, and his record is true."

Henry B. Schwartz

THE CHRISTIANIZATION OF PATRIOTISM.

At a time when all other organizations are trying to determine just what tasks they can perform best to aid the government in the successful prosecution of the war, the church must see clearly the nature and scope of her war work. The value of this work must be extraordinary, for the government has refused to call the ministers of the church from their task of religious leadership even for the military defense of the land. The American clergy could have rendered large service in the trenches. Not a little of the magnificent spirit of the French armies is said to be due to the presence of thousands of priests serving as enlisted soldiers in those armies, hundreds of whom have been slain in battle. It is to be hoped that the presence of large numbers of preachers and priests in American armies would have contributed in the same way to the spirit of our armies. But our government, presumably on the advice of our allies, has decided that the clergy of the United States can render greater service at home than in the trenches. What is it that is expected of them, and of the church which they lead, in this hour?

Manifestly the church must give her enthusiastic support to all organizations and movements charged with especial responsibility at this time, such as the Red Cross, the Food Administration, the Young Men's and Young Women's Christian Associations. These must never look in vain to the church for assistance. Neither must the organizations that usually minister to local needs be permitted to want for the funds necessary for their work. We have all the poverty, sickness, and misery this winter in the United States that we have had any winter, and it must be relieved as usual. Besides this, the church at home must keep in touch with her own sons in the army and navy, following them with affectionate interest that for them this war may be made "safe for character." And when the inevitable shall happen, and some shall fall, the church must comfort those who love them most by helping them to see and believe in the things that cannot be seen.

But important as all such work is, it is essentially a secondary work for the church. Has the church been permitted to retain her leadership at this time simply to perform a subordinate service? Generally we insist that the primary task of the church is spiritual, rather than philanthropic or humanitarian. As a rule, her business is to provide ideals, and not material comforts. Is it other than this at the present time? It has been said often that this war is a death struggle between antagonistic ideals. Can the church forget that fact, inasmuch as she deals principally in ideals? And if this be the true character of the present conflict, is it not as necessary to maintain our ideals in their purity, as to maintain our armies in their strength? Transportation, munitions, supplies are needed. But may it not easily be true, is it not certainly true that the supreme need of the moment is a moral and spiritual atmosphere which will blight all that is pagan and bring to full maturity all that is Christian in American patriotism, so that whichever way the war goes, we shall have deserved to win it? Has not the government the right to look to the church for the creation and maintenance of this atmosphere more than to any other organization? This, I believe, is the war-time task of the church. Than which there is no greater.

At what points is our patriotism in need of improvement? First, at the point of its exclusive interest in nationalism. The patriotism which the world has known up to the present has been concerned with little except the exaltation of single racial or national groups. It has demanded the sacrifice of personal and private interests in behalf of the larger interests of the state, but has not seen that the state itself is under the same obligation to subordinate its special interests to the still larger interests of a world of states. It has merely substituted social for personal selfishness, and if selfishness be evil, it must be quite as undesirable for the state as for the individual.

This is the quality of German patriotism. It is saturated with the Gentile spirit of lordliness which Jesus condemned. It is concerned exclusively with the dominion of Germany over the rest of the world, and counts nothing sacred that stands in the way of that dominion, even the religion and ethics of Jesus. But

by so much as England has sought dominion on the seas, has not her patriotism been of the same sort? Lines quoted recently by Bishop Bashford from Lord Curzon's volume on the Far East are more revealing than the English nobleman intended, perhaps, touching the quality of English patriotism:

We sailed wherever ship could sail;
We founded many a mighty state;
Pray God our greatness do not fall
Through craven fear of being great.

And are there not many in the United States who would have imposed American ideals of liberty and order upon the Latin Republics to the south even as Germany would impose her authority upon the world, and England hers upon the seas?

Certainly the Christianization of patriotism implies that patriotism shall become enlisted in the service of internationalism as well as of nationalism. It must seek the welfare of all peoples as well as of one people. This does not mean that we must lose our enthusiasms for the ideals peculiar to our own national group. It is entirely possible to be a loyal citizen of Colorado and at the same time a loyal citizen of the United States. One may love the United States and prefer it above all other countries, and at the same time be eager for the development of all other nations, according to their respective preferences. It does mean that we shall cherish no ideals of national greatness which conflict with the legitimate ambitions of other peoples. It means that, however much we may believe in our own ideals, we shall not seek to impose them by force upon unwilling peoples. It means all that President Wilson said to the United States Senate last January when he insisted "that no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful." But it means even more than this. It will not be sufficient that we let other peoples alone, entertaining a wholesome respect for their rights. The spirit of fellowship must come upon us so that we shall cooperate with other peoples in seeing that injustice is not done the weak, and in doing the work

of the world. A Christian patriotism will insist that the measure of national greatness is to be found in international service.

Until the time shall come when all peoples can be trusted to regulate their conduct toward other peoples after the Christian standard, the church will further the cause of internationalism by giving her support to some such scheme for international control as the League to Enforce Peace. If one complains that it is ridiculous to enforce peace by armed might, it is proper to ask how a league or society of nations can be more than a "paper project" unless there is force behind it. For we must assent to the contention of the New Republic: "We may as well admit the fact that there is not one single great power that can be absolutely depended upon not to avail itself of superior strength to extend its dominions. Not the United States, which might easily have been garrisoning Mexico City at this very time if anyone but Woodrow Wilson had been President three years ago. Not England, which extinguished Boer independence; not France, which reduced Morocco to vassalage; not Italy, which aimed an attack upon independent Abyssinia; not Russia, with her designs against Persia; not Japan, with her designs against China; all in evidence in the last fifteen years. But least of all are Germany and Austria-Hungary to be depended upon to refrain from aggression." (January 5, 1918.) If we are to have an international society strong enough to defend the lesser states, that society must have power to enforce its will, power enough to coerce any combination of states that is likely to dispute its authority. If we cannot do away with all armament immediately, surely the peace of the world will be served by maintaining a great international army and navy whose business it will be to hold in check any great powers inclined to aggressiveness and self-assertion.

The Christianization of patriotism means, further, that political and international relationships shall be brought under the control of Christian morality. This is implied in all that is said above, but deserves especial mention. In the beginning of their religious history, the Jews believed that the authority of Jehovah was limited to the geographical area contiguous to Mount Sinai. Within these limits his power was absolute; beyond them

he had no jurisdiction. When they passed out of the Wilderness into Canaan, they passed under the jurisdiction of other gods. Only gradually did they come to see that Jehovah was One, and beside him there was no other. Attention has been called to the fact that we have precisely this situation in the field of ethics to-day. The authority of Christ is limited to certain relationships of life. Within those relationships his authority is absolute. Beyond them he has no control. This gives rise to what has been called "ethical bimetallism," that is, one standard of conduct for the individual and another for the action of a group. All strictly personal relationships have been brought under the authority of Jesus. That is, in dealing with men as individuals we confess the obligation to deal with them according to Christian standards. Likewise family relationships have been brought under the dominion of Jesus. But it may be questioned whether the jurisdiction of Jesus is permitted to extend far beyond these boundaries. We are familiar with the cynic's assertion that it is impossible to "mix business and religion" or "politics and religion." What he really means is that in business and political relationships one is not expected to apply the Christian standard of ethics. In the bosom of his own family a man is bound to act toward his children as Christ would have him act; but in his factory it is permissible for him to act toward other men's children who may be in his employ according to very different standards. Not long ago a Senator from Illinois, who is almost an ideal husband and father, was expelled from the United States Senate because his election had been secured by the most atrocious methods. It is not that men are consciously hypocritical, but that in passing from the field of family relationships into that of business or politics they unconsciously adjust themselves to the control of very different ethical ideals. Along with business and politics, the field of international relationships commonly is thought to lie outside the rule of Christ. Bernhardt says, "Christian morality is personal and social, but can never become political." Again, "Love God above all things and your neighbors as yourself cannot in any way apply to the relationships of one state to another." Frederick II declared, "The prince who remembers that he is a

Christian is lost." Treitschke insists that it is necessary "to distinguish between public and private morality," that there is a whole series of duties which are imposed upon the individual which are absolutely out of the question for the state. For example, self-assertion is not admirable in an individual, but is the highest morality for the state. Not every nation has so frankly stated that international relationships are outside of the Kingdom of God as the Germans have done, but as a matter of fact all have acted on this assumption.

In his presidential address before the British Academy, June 30, 1915, Viscount Bryce said that one of the grave moral issues of the war is just this: "Is a state above morality? Does the plea of military necessity, of which itself is the judge, entitle it to disregard the rights of other states?" A Christian patriotism will answer quickly, "No!" Gradually our allies have come to make this the supreme war aim, for it is easy to see that unless consent can be secured to the proposition that the authority of Christ is universal, covering international relationships as well as private, nothing will have been gained by the war. It must be perfectly clear that we find ourselves in the present situation because Christianity has not been tried in the larger relationships of life. No reconstruction that disregards this fact will have the slightest permanent value. If we continue to distinguish between public and private morality, and insist that Christ's law of love has no meaning for a state, we leave the door open for this calamity to enter again. We can make adequate provision for the future only by recognizing that Christ's kingdom is over all and in all, that his authority is political as well as personal, that he does not approve any kind of double ethical standard, and that social groups and nations are bound to act toward each other in the same spirit of love and service that we expect of men as individuals. A patriotism that is positively Christian cannot insist on less than this. And upon this the whole cause of internationalism waits. Cooperation among the nations will become possible only as patriotism shall be moralized, only as national selfishness shall give way to national unselfishness, only as the ideal of national greatness shall disappear before that of national service,

only as national obligation shall take precedence over national rights.

The statements of war aims made recently by Mr. Lloyd-George and President Wilson are expressions of this great principle. The English premier insists on the sanctity of the treaty, the right of small races to determine for themselves the forms of government to which they must give allegiance, and an international body which shall protect the independence of small states. The American President desires all these, and in addition believes that so far as possible reparation should be made for all ancient wrongs. The same ideal prompted his earlier utterance before Congress in which he declared that justice must be done our enemies as well as our allies. If these are the things we are fighting for, surely this is a "Holy War." The danger is that we may grow war-weary before the aims shall be won, and an exhausted people will be content with less than the attainment of the full ideal. It is the high privilege of the church to minister in such a way to the American people that they shall not "grow weary in well-doing."

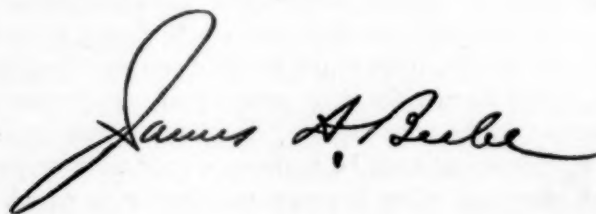
Besides all this, to Christianize patriotism means that we must exorcise the evil spirit of commercialism, which has taken possession of it. Every war has made some people very rich. Capitalists have had much company on their way to wealth these past months. Farmers have been eager for three-dollar wheat. Workingmen's organizations have been quite willing to hold up production in the interest of higher wages. This dreadful infection has worked its way into all parts of our industrial body. It should be said, however, that our sin is social rather than individual. Censure should be directed against the system in which we are involved rather than against particular persons. An atmosphere of mutual distrust and suspicion abounds. If we could be perfectly sure that everyone is faring as well or as ill as everyone else, there would be little trouble. But while everyone is talking sacrifice, it is certain that not everyone is making sacrifices in the same degree. This implies, among other things, that profiteering must be made as discreditable as treason. To take advantage of an international disaster to enrich oneself is

in fact a betrayal of one's country. War time is not the time to make money, but to give money, life, and all else that one possesses. If it should be that wealth accumulates anywhere as the direct result of the war, these accumulations should be taken as a matter of course to pay the expenses of the war. What war has given war may take to support itself. Thus conscription of wealth may be defended on purely economic grounds. Nevertheless the Christian conscience will be more impressed by the simple ethical contention that a man is more than money, and when we commit ourselves to the conscription of persons for military service, the conscription of everything else is to be accepted without debate.

Who or what shall be the instrument of patriotism's sanctification? Can there be any doubt that this is preeminently the task of the church? Is any other organization so much concerned with extending the kingdom of God? Is it the exclusive task of any other institution to make the kingdoms of this world the kingdoms of our Lord and of his Christ? Is it not the part of wisdom to permit the church to retain her leadership in this hour?

In accomplishing this work, it is well to remember that the primary consideration is that we shall think and feel a certain way, rather than busy ourselves about doing particular things. For the preacher it is less a matter of organization than of insight into the will of God concerning the larger relationships of life. He will not become the champion of particular economic theories, but he will insist that human values are supreme, and that greatness for nations as well as individuals consists in superior love and service.

Two final questions set the heart to pounding: Can the church rise to the opportunity offered by this hour? What will happen to her and the world if she should not?

A handwritten signature in cursive script, reading "James A. Beebe". The signature is written in dark ink and is positioned at the bottom of the page, below the main body of text.

SAMUEL JOHNSON—PREACHER

IN 1901 Augustine Birrell delivered an address before the Johnson Club in Lichfield, England. The occasion was the opening of the Johnson House as a museum. The address was an attempt to answer the question: "Do we really know Dr. Johnson?" After analyzing several sources of information—Boswell, Macaulay, Miss Burney, Mrs. Thrale, The Seward Letters, George Birkbeck Hill, the pictures of Sir Joshua Reynolds, etc.—he concludes, "My firm conviction, therefore, is that the sober judgment of all English-speaking mankind is substantially sure and accurate. We believe we know Johnson; we do know him; and he will be more widely known and better beloved than he is today." For a judgment justifying such a prophecy there must surely be a basis other than that on which J. W. Croker grounded his five-volume critique or Henry Reed his strictures in his "Lectures on the British Poets," and if this study may help to disclose that basis the reason for its preparation will be vindicated.

Doubtless the phrase, Samuel Johnson—Preacher, will sound oddly enough to many; but it is justified by the fact that 376 pages of Vol. VIII of the New Cambridge edition of his works are appropriated to "Prayers and Sermons." And such is their quality in thought, feeling, and expression that thoughtful dissent from Birrell's remark, "If these do not touch your heart there is something wrong in that organism," is difficult, if not impossible. Of course he was not a clergyman, an ordained priest of the Church in the communion of which he lived, but he was a *minister*; a servant of God and men. The roll of lay-ministers contains many illustrious names. The Bible and Church History may be consulted for abundant proof. Indeed the elimination of the results of the consecrated activity of lay preachers from the life and literature of the world would leave "an aching void." It was curious to learn that John Wesley used to emphasize the lay character of our Lord—not Jesus the priest, but "the Carpenter." His high-priesthood was not an ecclesiastical order, but a divine commission. Moreover, John Wesley, "the Church-

man," acknowledged his debt to Christian David, a Moravian mechanic and lay preacher, and gave his indorsement to the theory and practice by utilizing laymen in preaching the word. In this he was no innovator, for Saint Francis, the "Friar Monk," anticipated him by centuries. So the absence of "orders" is discounted as exclusive of the right to preach. Personal character, mental endowment, and spiritual insight are, however, essential. What say the authorities about Samuel Johnson on these vital matters? Said Macaulay: "The best proof that Johnson was really an extraordinary man is that his character, instead of being degraded, has on the whole been decidedly raised by a work [Boswell's] in which all his vices and weaknesses are exposed more unsparingly than they ever were by Churchill or by Kenrick." Adam Smith, Scotch Economist and author of *The Wealth of Nations*, said he "knew more books than any man alive." His tutor at Pembroke College, Oxford, declared he "was the best qualified for the university that had ever come there." Augustine Birrell said, "Johnson stands for human nature; he represents a character in all its lights and shades. We gaze upon him as upon a variegated landscape, letting the eye rest lovingly on this aspect and upon that." These may suffice touching character and mentality; what of his religious sentiments? Macaulay, a not too generous critic, said, "Many of his sentiments on religious subjects are worthy of a liberal and enlarged mind. When he spoke of the scruples of the Puritans he spoke like a person who had really obtained an insight into the divine philosophy of the New Testament, and who considered Christianity a noble scheme of government tending to promote the happiness and to elevate the moral nature of man." Speaking to critics of the showy dress affected by some people, Johnson said, "Let us not be found, when the Master calls us, stripping the lace from our waistcoats, but the spirit of contention from our souls and our tongues. Alas, sir, a man who cannot get to heaven in a green coat will not find his way thither the sooner in a gray one." George Birkbeck Hill, called the "leading Johnsonian," in a critical analysis bears the testimony, "His task it was not only to instruct but to persuade; not only to impart truth but to awaken that inattention by which known truths

are suffered to be neglected. . . . He was the great moralist. . . . His criticisms are acute; but it is when he 'reasons of righteousness, temperance, and judgment to come' that he is seen at his strongest." To an examination of his work as preacher, or, if you prefer, sermon-writer, we here address ourselves. Certainly essential difference is easily predicable between the task of critic, essayist, poet, lexicographer, and that of preacher; a difference scarcely less than vital, for it involves advance from the plane of the intellectual and moral into the realm of the spiritual. And what right had he, what qualification did he possess to exercise the functions of the preacher? Did he seek, did he obtain, the help of the Holy Spirit in order that he might become "a workman needing not to be ashamed, rightly dividing the word of truth?" Joseph Parker spoke a great word when he said that an inspired Book requires an inspired reader. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Hear Parker: "The gift of inspired reading is the gift of the whole believing and suppliant Church. There is no inspired class in the Church, divinely marked off for special reverence and remuneration; indeed it seems to me that the so-called priests are the only uninspired followers, the mere craftsmen and pensioners of the Church; they are 'shepherds that cannot understand, they all look their own way, everyone for his gain, from his quarter. Let them alone, they be blind leaders of the blind.' The kind of inspiration I mean can be had for the asking by all humble souls. 'If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' " Now, did Dr. Johnson "ask him"? Did he pray? Here's the answer, in the petition which he offered when beginning a new study:

Almighty God, in whose hands are all the powers of man; who givest understanding and takest it away; who, as it seemeth good unto thee, enlightenest the thoughts of the simple and darkenest the meditations of the wise; be present with me in my studies and inquiries. Grant, O Lord, that I may not lavish away the life which thou hast given me on useless trifles, nor waste it in vain searches after the things which thou hast hidden from me. Enable me, by thy Holy Spirit, so to shun sloth and negligence that every day may discharge part of the task which thou hast allotted me; and so further with thy help that labor which, without

thy help, must be ineffectual, that I may obtain in all my undertakings such success as will most promote thy glory and the salvation of my own soul, for the sake of Jesus Christ. Amen.

In studying theology this was his prayer:

Almighty God, our Heavenly Father, without whose help labor is useless, without whose light search is vain, invigorate my studies and direct my inquiries, that I may, by due diligence and right discernment, establish myself and others in thy holy faith. Take not, O Lord, the Holy Spirit from me; let not evil thoughts have dominion in my mind. Let me not linger in ignorance, but enlighten and support me, for the sake of Jesus Christ, our Lord. Amen.

Following these prayers it will not be amiss to quote one of his declarations:

My purpose is: To avoid idleness. To regulate my sleep as to length and choice of hours. To set down, every day, what shall be done the day following. To keep a journal. To worship God more diligently. To go to church every Sunday. To study the Scriptures. To read a portion every week.

Is it asked why he wrote prayers? An answer is suggested in the following passage from his "Journey to the Hebrides":

The principle upon which extemporary prayer was originally introduced is no longer admitted. The minister formerly, in the effusion of his prayer, expected immediate and, perhaps, perceptible inspiration, and therefore thought it his duty not to think before what he should say. It is now universally confessed that men pray, as they speak on other occasions, according to the general measure of their abilities and attainments. Whatever each may think of a form prescribed by another he cannot but believe that he can himself compose, by study and meditation, a better prayer than will arise in his mind at a sudden call; and if he has any hope of supernatural help, why may he not as well receive when he writes as when he speaks? In the variety of mental powers, some must perform extemporary prayer with much imperfection.

Hence we see he was consistent in the matter of his own supplications.

Of his sermons there are twenty-five; and for variety of theme, lucidity and consecutiveness of thought, homiletical skill in arrangement, clarity, and force in expression, it would be difficult to name a volume, of like extent, richer or more useful in content than this. The themes treated are: 1. Marriage; Gen. 2. 24. 2. Repentance; Isa. 55. 17. 3. Hardness of Heart; Prov. 28. 14.

4. True Charity; Isa. 58. 7, 8. 5. The Evils of Life; Neh. 9. 33. 6. Pride; Prov. 11. 2. 7. The Old Paths; Jer. 6. 6. 8. The Conceit of Wisdom; Rom. 12. 16. 9. The Lord's Supper; 1 Cor. 11. 28. 10. Self-Deception; Gal. 6. 7. 11. Oneness of Mind; 1 Pet. 3. 8. 12. Earthly Vanity; Eccl. 1. 14. 13. Godliness; Form versus Power; 2 Tim. 3. 5. 14. Peace and Trust; Isa. 26. 37. 15. Brevity and Trouble of Life; Job 14. 1. 16. Judging God; Job 1. 22. 17. False Witness; Exod. 20. 16. 18. Fraud; 1 Cor. 6. 8. 19. Benevolence; 2 Cor. 9. 7. 20. Scoffers; 2 Pet. 3. 3. 21. God's Providence; Psal. 145. 9. 22. Sacramental Unworthiness; 1 Cor. 11. 29. 23. Strife through Envy; Jas. 3. 13. 24. Righteous Government Essential to Wellbeing; Prov. 29. 2. 25. Religion in Bereavement (his wife's funeral sermon); John 11. 25, 26. At least two of these sermons, the eighteenth and twentieth, he actually delivered; perhaps others. Time and space would fail in permitting extensive citations from all of these admirable discourses, nearly every one of which is in marked and favorable contrast with those of Laurence Sterne, and several of which rank, in rugged candor of treatment and keen analysis of Scripture, with the sermons of Hugh Blair. Hence it must suffice to furnish two or three condensed specimens of his homiletical skill and insight into the meaning of the divine Word.

I. Sermon 3.—Prov. 28. 14, "Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief." "The great purpose of revealed religion is to afford man a clear representation of his dependence upon the Supreme Being by teaching him to consider God as his Creator and Governor, his Father and Judge. Those to whom Providence has granted the knowledge of the Holy Scriptures have no need to perplex themselves with difficult speculations, to deduce their duty from remote principles, or to enforce it by doubtful motives. The Bible tells us, in plain and authoritative terms, that there are acts which God will reward and acts that he will punish. That with soberness, righteousness, and godliness God will be pleased; and that with intemperance, iniquity, and impiety God will be offended; and that of those who are careful to please him the reward will be such as eye hath not seen nor ear heard, and of those who, hav-

ing offended, die without repentance the punishment will be inconceivably severe and dreadful." This doctrine crystallizes into what the Bible calls "the fear of God." This fear is distinguished from that which enters into "the casuistical theology of the Romish Church," and differs from heathen philosophy, which aimed at flattering men into virtue but which utterly failed in its struggle with sense and passion. But Christianity posits humility as basic to piety; and good men are by a "holy fear" kept attentive to the motives and consequences of every action; if always unsatisfied with their progress in holiness, always wishing to advance and always afraid of falling. . . . This fear is of such efficacy to the great purpose of our being that the wise man has pronounced him happy who fears alway, and declares that he who hardens his heart shall fall into mischief. Let us, therefore, consider carefully: First, What he is to fear; whose fear will make him happy. The great primary object of a good man's fear is sin. The dread of sin necessarily produces the dread of temptation. He that wishes to escape the effect flees likewise from the cause; his care is not for victory, but safety; and where he can escape he does not willingly encounter them. Temptation is so constant that many doubt "the possibility of salvation. In the common modes of life they find that business ensnares, and that pleasure seduces; that success produces pride, and miscarriage envy; that conversation consists too often of censure or flattery; and that even care for the interests of friends, or attention to the establishment of a family, generates contest and competition, enmity and malevolence, and at last fills the mind with secular solicitude." To avoid exposure many "have fled for refuge from vanity and sin to the solitude of deserts," and "many more, of both sexes, have withdrawn . . . from crowds and glitter and pleasure to monasteries and convents . . . to suffer, to watch, and to pray." But it cannot be said "that flight is victory," or that he fills his place in creation laudably who does no ill only because he does nothing. Of these it may "without censure be affirmed that they have secured their innocence by the loss of their virtue; that to avoid the commission of some faults they have made many duties impracticable." The happy man is he who

"carries about with him in the world the temper of the cloister: preserves the fear of doing evil, but suffers himself to be impelled by the zeal of doing good; who can be rich or poor without pride in riches or discontent in poverty; and can pass undefiled through a polluted world and among the vicissitudes of life have his heart fixed only where true joys are found." Contributing to such a frame of mind and heart regular habits of prayer must be maintained, and "it will be necessary for most men to assist themselves from time to time by particular and unaccustomed acts of devotion—intervals of retirement in which the dust of life may be shaken off and the course of life be revived and its possibilities estimated. Fasts and other austerities, however brought into disrepute by wild enthusiasm, have a natural tendency to disengage the mind from sensuality, and may be of use as awakens of a holy fear while they are considered only as expressive of our love of God, and not substituted for the love of our neighbors." As all those duties are to be practiced lest the heart shall be hardened, we are to consider, secondly, what is meant by "hardness of heart." It "is a thoughtless neglect of the divine law; such an acquiescence in the pleasures of sense and such delight in the pride of life as leaves no place in the mind for meditation on higher things; such an indifference about the last event of human actions as never looks forward to a future state, but suffers the passions to operate with full force without any other end than the gratification of the present world." Men thus hardened are not ignored by Providence, their Creator is recalled by blessings and afflictions—recoveries from sickness, deliverance from danger, loss of friends, and miscarriage of transactions. These calls neglected, the hardness is increased. Such dereliction is miserable, and since it is so much to be dreaded all approaches to it should be avoided; hence the inquiry, thirdly, how or by what cause the heart is hardened. The most dangerous hardness of heart proceeds from some enormous wickedness of which the injurer dreads the recollection, because he cannot prevail upon himself to repair the injury or because he dreads the irruption of those images by which guilt must always be accompanied, and finding a temporal ease in negligence and forgetfulness, by de-

greed confirms himself in stubborn impenitence. This is dreadful, but it is to be hoped that it is not common. More common is the alienation of the thoughts—forgetfulness of God, incident to worldly cares and sensual pleasures—fostered by stupid or profane neglect of those external duties of religion which are instituted to excite and preserve the fear of God. Many thus guilty may justly impute that insensibility to the violation of the Sabbath. Surely, whatever may diminish the fear of God, or abate the tenderness of the conscience, must be diligently avoided by those who remember what is to be explained; fourthly, the consequences of hardness of heart: "Shall fall into mischief." Whether mischief be considered as immediately signifying wickedness or misery, the sense is eventually the same. Misery is the effect of wickedness, and wickedness is the cause of misery, and he that hardeneth his heart shall be both wicked and miserable. Wicked he will be; he has lost the fear of God—cannot oppose temptation—is the slave of his desires and the sport of his passions—acting without rule and determining without principle. Such hardness of heart develops wickedness and misery ensues. The doom of the obstinate and impenitent sinner is plainly declared, "It is a fearful thing to fall into the hands of the living God." Let us all, therefore, watch our thoughts and our actions, and that we may not by hardness of heart fall into mischief let us endeavor and pray that we may be among them that fear alway, and by that fear may be prepared for everlasting happiness.

The structure of sermon 5, on "The Evils of Life," Neh. 9. 33, "Howbeit thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly," is as follows: The introduction discusses various theories explanatory of the evils of life, many of which are refuted by the Scriptures, and then the following propositions are logically and Scripturally argued: I. How few of the evils of life can justly be ascribed to God. II. How far a general piety might exempt any community from these evils. III. How much, in the present state of the world, particular men may, by the practice of the duties of religion, promote their own happiness.

Notably strong is sermon 24, on "Righteousness in Govern-

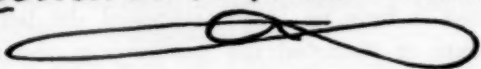
ment as Essential to Wellbeing," Prov. 29. 2, "When the righteous are in power the people rejoice." Here is the plan: Introduction: Corrupt governments operate with equal force and efficacy to the detriment of a people as good governments to their preservation. But that authority may never swell into tyranny, or languish into supineness, and that subjection may never degenerate into slavery nor freedom into rebellion, it may be proper both for those who are intrusted with power and those from whom obedience is required to consider: I. How much it is the duty of those in authority to promote the happiness of the people. II. By what means the happiness of the people may be effectually promoted. III. How the people are to assist and further the endeavors of their governors.

Clearness of definition and keenness of analysis are conspicuous in the treatment of 1 Cor. 11. 29—sermon 22—"He that eateth and drinketh unworthily eateth and drinketh damnation to himself." "The celebration of the sacrament is generally acknowledged to be the highest act of devotion. Writers of different persuasion have treated on the worthiness required of those who partake of the Lord's Supper; that to approach the holy table without it is to pervert the means of salvation and turn prayer into sin. The vehemence of the condemnation of such has filled the melancholy, timorous, and humble with unnecessary terrors; they have conceived the danger of obedience more formidable than its neglect and have omitted a duty of the highest importance; the diffident and scrupulous, terrified into despair, remitted their ardor, relaxed their diligence, and ceased to pursue what they could not attain. To remove these doubts doctrines of different tendency have been promoted, lower degrees of piety declared sufficient, the danger of reception extenuated and effort made to assign to the text a sense less to be dreaded by the unworthy communicant. Thus many have been misled to consider the sacrament a cursory act of devotion, and the exhortation of the apostle has lost its efficiency and the terrors of the Lord with which he enforced it have no longer repressed the licentiousness of the profligate or disturbed the indolence of the supine." After a searching analysis of motives and conduct, Dr. Johnson resumes:

"The whole life of man is a state of probation; he is always in danger and may be always in hope. As no short fervors of piety nor particular acts of beneficence, however exalted, can secure him from the possibility of sinking into wickedness, so no neglect of devotion nor commission of crime can preclude the means of grace or the hope of glory. He that has eaten and drunk unworthily may enter into salvation by repentance and amendment, as he that has eaten and drunk worthily may by negligence or presumption perish everlastingly." The discussion of I, "What it is to eat and drink unworthily," proceeds along evangelical and historical lines argued with rare discernment and force; and II, "By what means a man may become a worthy partaker of the Lord's Supper," leaves nothing to be desired. "As the sacrament was instituted for one of the means of grace let no one who sincerely desires the salvation of his soul neglect to receive it; and as eternal punishment is denounced by the apostle against all of those who receive unworthily let no man approach the table of the Lord without repentance of his former sins, stedfast purposes of a new life, and full confidence in His merits whose death is represented by it."

Birrell suggests that "nobody nowadays reads Johnson's writings. People are, of course, free to read what they like, and (if they like) not to read at all. Some of us keep books and others poultry. One man drives a motor car while his brother is perhaps an amateur photographer. All the tastes are respectable. But if it happens that you are fond of English literature you will be a reader of Johnson, and from his works, whether in prose or verse, you will be infected and become possessed with a perception of a strong character—and a constant habit of mind," and in none of his works is that infection more pronounced or more beneficent than in his spiritual studies, be they called sermons or meditations.

Richard H. Gilbert.



A RECENTLY DISCOVERED PRAYER BOOK SIX HUNDRED YEARS OLD

THE DISCOVERY

THE discovery of this Prayer Book was purely accidental. I had just returned to Cairo, after a hard journey through the Fayum in search of Greek and Coptic papyri, when in the early spring of 1913 a trusty Arab, who had been with me on this papyri hunt, came to my room and displayed in great glee some ancient documents which he supposed I would want. As soon, however, as I saw they were written in Hebrew I refused to purchase. But as I examined them more closely I discovered hidden under unimportant materials fourteen leaves, fairly well preserved, which so impressed me by the ancient character of the script and writing material that I finally bought them. Upon returning to America I placed these fragments with Professor Romain Butin, S.M., Ph.D., of the Catholic University of America, Washington, D. C., for expert examination.¹ He has just reported that these leaves are part of an ancient and rather unique Jewish Service Book, and that this manuscript, which preserves to us this ancient ritual, was written at the latter part of the thirteenth century or early in the fourteenth, being therefore almost exactly six hundred years old.

DESCRIPTION OF THE MANUSCRIPT

The paper is a good grade of yellowish brown Arab-made rag paper, such as we find commonly in the Fayum from the ninth, tenth, and later centuries. The ink is good, though very dim on a few of the leaves. The handwriting is plain, and fairly regular, though naturally it cannot compare in elegance or beauty with many of the early Greek literary papyri nor with most copies of the Koran. It is much superior, however, to the ordinary Greek, Coptic, and Arabic handwriting used for letters and commercial

¹ Dr. Butin will give shortly in the *Jewish Quarterly Review*, a critical examination of this manuscript in detail.

purposes. The script is Hebrew, in the ordinary Rabbinical square characters written by Oriental Rabbins, excepting that certain letters have peculiar forms resembling those which we find in the autographic letter of Maimonides (cir. 1200 A. D.). A very few passages are in Aramaic and the Rubrics in Arabic. That the scribe wrote from dictation—like many of the early copyists of the Gospels—is proved by the confusion of certain words similarly pronounced. In general there is no punctuation, and of course no vowel points, though words are often separated and subsections are sometimes marked by two points, either vertical or horizontal, and the ends of sections by four points.

ORIGINAL HIDING PLACE OF THIS OLD PRAYER BOOK

Although my Arab would not tell where he had obtained these precious remains it is most probable that they came originally from some old synagogue in Cairo, such as the celebrated Ezra Synagogue. To be sure there were synagogues in many places in Egypt in ancient times. Early in the Christian era there was a "Jews' Street" in Oxyrhynchus and a special ghetto in Socnopæi Nesus, and a very large district surrendered wholly to the Jewish bankers, police officers, tax gatherers, etc., at Alexandria, and even as late as the eleventh century we know of one Egyptian Jew who possessed a library of 30,000 volumes,² so that our manuscript might presumably have come from any one of many places; yet the fact is that most of the very many Hebrew manuscripts which have been found in Egypt dating back to the Middle Ages have, with much probability, actually come from a single source.

As early as 1864 Jacob Safer had spent two days searching the Genizah (sacred closet) of this oldest existing synagogue in Cairo. Twenty-four years later E. N. Adler brought away a few more manuscripts, and on a second visit, in 1890, was allowed to take away a sack containing all the ancient parchment and papyrus fragments he could select in four hours. A little later A. H. Sayce of Oxford obtained other important documents which had almost certainly been thrown out from this same synagogue and buried carefully in the earth. Since then several great scholars

² For many more particulars, see the writer's *New Archaeological Discoveries*, pp. 792.; 656B.

have succeeded in obtaining other material in limited amounts and by various means, most of which seems to have come from the same location. In May, 1897, Dr. Solomon Schechter was allowed to examine the contents of the ancient closet at his leisure and to transport to England a vast hoard of fragments of ancient manuscripts, none of which he thought to be less than four hundred years old. Our newly recovered document was most likely one which Schechter overlooked, or which some assistant smuggled away from him.

AGE AND SPECIAL IMPORTANCE OF THIS PARTICULAR DISCOVERY

Any discovery which can draw the attention of non-Jewish scholars to the Prayer Books of the Hebrews may be accounted important, for up to this time most European and American Christians have been content to examine the ceremonial customs and social life of the Jews, being specially interested in the queerities of the Talmud, and other products of Rabbinic formalism, and have left the devotional literature almost unnoticed.

Many of us have been too quick to accept the theory of Professor Sombart that the Jews were responsible for the modern system of business methods—a system founded on credits and aiming only at profits—and have forgotten to counterbalance our unfavorable impression by an examination of these books of devotion, which on almost every page breathe the spirit of genuine piety and aspiring faith. In these Prayer Books we can find, as has been well said, “the master motives and principles that govern the springs of action” for the Jewish people. Our manuscript possesses special importance, however, because of its age. These twenty-eight pages, averaging when unbroken sixteen or seventeen lines to the page, were written down just as we have them one hundred and fifty years before printing was discovered, nearly two hundred years before Christopher Columbus started on his memorable voyage to the East Indies, and five hundred years before the first “Reform Prayer Book”—eliminating all references to a personal Messiah, restoration of the Jews, and resurrection of the dead—was devised.

While there is no intention of claiming that this is the oldest

manuscript of the Jewish Prayer Book in existence, yet so far as we have been able to ascertain there is in America no large manuscript older than this containing the Order of Prayers, and very few in Europe. Dr. Christian D. Ginsburg in his immense work on *The Massorah* (three volumes, 1880-5) mentions only nine manuscripts of the Old Testament older than the thirteenth century, and Dr. Taylor in his catalogue of manuscripts of the *Pirke Aboth*—a section of the Prayer Book which has for many ages been the most popular of all ancient Hebrew compositions outside of the Bible—was able in 1900 to mention only three manuscripts older than ours in the British Museum, one in the Bodleian, one in Cambridge, one in the National Library of Paris, and one in the Imperial Library of Saint Petersburg. But there are, of course, fewer ancient manuscripts of the Prayer Book than of either the Bible or the *Pirke Aboth*. Professor Louis Ginsberg, of the Jewish Theological Seminary of America, New York city, a most celebrated expert on such questions, writes me that he knows of but one large manuscript of the Maimonides Prayer Book earlier than the thirteenth century in the Bodleian and one large fragment giving Saadia Gaon's Order of Prayers dating from the end of the thirteenth century, while two other fine copies representing other recensions dating from the fifteenth century are in the British Museum and at Oxford. Dr. B. Halper, of the Dropsie College, Philadelphia, writes me that he knows of some small fragments of the Prayer Book dating as early as the eleventh century. As our manuscript is of such considerable size it is evident that the great age assigned to it by Dr. Butin makes it rather conspicuous among ancient documents of this character.

UNIQUE READINGS

But the age of the manuscript, though important, is not so important as its unique readings. This manuscript of twenty-eight pages is not a copy of the Prayer Book of Maimonides, nor of Saadia Gaon, nor of the more recently recovered Jerusalem recension, nor any other previously known ritual, but seems to be an independent recension representing some other Order of Prayers hitherto unknown.

Dr. Butin, after his exhaustive study of these leaves, writes me that this manuscript "shows highly interesting variants, not only of individual words or expressions, but also in larger sections. Some of the readings are not to be found in any of our printed rituals, and for this if for no other reason they appeal to all those who are interested in the origin and evolution of the Jewish rites." This statement becomes more suggestive as we remember that the Prayer Books issued between 1180 and 1320 formed "the foundation for the ritual of the succeeding centuries" (Ludwig Blau), and that after 1200 A. D. the Maimonides Order of Prayers became the orthodox form in Egypt, Palestine, etc.

SOME CHARACTERISTIC SECTIONS OF THE OLD JEWISH PRAYER BOOK

Following Dr. Butin's translation, we now give a few paragraphs illustrating such portions of the work as would probably be most interesting to Christian ministers.

It may be said to start with that many quotations of the Old Testament appear in a version slightly differing from ours, and that the influence of the Cabbala, which was coming into special prominence at the time our manuscript was being written, can be seen perhaps in the transposition of letters in the spelling of one word. The following passages concerning Jehovah, the future life, and the Messiah, from the Evening Prayer for the Night of the Fast of Kippur, are notable not only for their sublimity but from the fact that some of this material is unknown to the modern Jewish ritual, and indeed is to be found, according to Dr. Butin, in no other ritual, whether ancient or modern. We omit most of the Prayer, giving only the more striking statements:

Remember us unto life, O God and King, who delightest in life, and inscribe us in the Book of life, for thy own sake, O living God. O living King and Saviour, Blessed art thou, O Lord, the shield of Abraham. Thou art mighty forever, O Lord, it is thou who quickenest the dead and art mighty to save. Thou bringest down the dew. Thou sustainest the living with loving kindness, quickenest the dead with great mercy, supportest the falling and healest the sick, loosest the bound, upholdest the poor and keepest thy faith unto them that sleep in the dust, restorest the soul to dead corpses. Who is like unto thee, Lord of mighty acts, and who can be compared to thee, O merciful Father, full of mercies,

who in mercy rememberest thy creatures unto life? And faithful art thou to quicken the dead. WE WILL SANCTIFY THEE and we will reverence thee, we will repeat three times the threefold sanctification. . . . We are waiting for thy salvation when thou shalt reign in Zion in the near future. . . . In our lives and in our days may thou reign, be magnified and sanctified in the congregations of Jerusalem, thy city forever and ever and to all eternity. . . . UNTO ALL GENERATIONS they have proclaimed God King, because he alone is an exalted and holy King. . . . And thou, O Lord, SHALT REIGN speedily, thou alone, over all thy works on Mount Zion and in Jerusalem, the dwelling place of thy glory, and before thy elders shall be glory, as it is written through the hand of the prophet: "Then shall the moon be confounded and the sun ashamed." . . . And thou hast given us in love, O Lord our God, this day of holy convocation, and this day of Fast of atonement for pardon, forgiveness and atonement (so that) in love (we may obtain pardon) therein for all our iniquities: a holy convocation, a memorial of the departure from Egypt. OUR GOD and God of our fathers, may our remembrance, and the remembrance of our fathers, the remembrance of Jerusalem thy city, the remembrance of Zion, the dwelling place of thy glory, the remembrance of the Messiah, the Son of David thy servant, the remembrance of all thy people of the house of Israel, rise and go up, approach to thy presence and find grace; may it be heard, visited, and remembered for good, for blessing, for salvation, for grace, for loving kindness and mercies, on this day of holy convocation and on this day of the Fast of Atonement so that thou mayest have mercy on us and save us.

Even more pathetic than the passages we have quoted are those which express the deep sense of sin and the need of a conscious pardon and atonement. I will give these in the order in which they occur in the newly found Prayer Book without specifying the occasions on which the prayers were offered:

Answer us, our Father, answer us; answer us, my God, answer us; answer us, answer us, our Redeemer, answer us; answer us, our Splendor and Ornament, answer us; answer us, God of Abraham our Father; answer us, Fear of Isaac; answer us; answer us, Mighty one of Jacob, answer us; answer us, Thou Help of the Tribes, answer us; answer us, Thou Refuge of our mothers, answer us; answer us, Thou who art Great, Strong and Terrible, answer us; answer us . . . answer us.

Verily we have sinned, we and our fathers, we have trespassed, we have dealt treacherously . . . we have oppressed, we have been stiff-necked, we have acted wickedly, we have corrupted, we have gone astray. We have turned from thy commandments which are good, and from thy judgments which are just, and it hath not profited us. . . . Help us, O my God, save us; on account of thy glorious name deliver us and forgive our sins for thy name's sake . . . (the sins) against a positive precept for which we are debtors; and for the sins against the negative

precept which has become positive for which we are debtors; and for the sins against the negative precept for which we are debtors; and for the sins for which we owe an offering; and for the sins for which we deserve the punishment of the forty stripes; and for the sins for which we deserve the punishment of excision; and for the sins for which we deserve death by the hand of God, etc. . . . Purify us, O Lord our God, from all our transgressions and cleanse us from all our sins. . . . O may it be thy will, O Lord my God, that I sin no more, and as to the sins I have committed . . . and the iniquities of which I am guilty purge them away and have compassion according to thy great mercies. . . .

Thou hast acted . . . but for us we have done wickedly. Thou art merciful and receivest repentance because concerning repentance thou hast promised us of old, and in repentance our eyes wait upon thee, as it is said, O Israel, return unto the Lord thy God, for thou hast stumbled by thy iniquity; and it is (further) said, Take with you words, and return unto the Lord: Say unto him, Take away all iniquity, and accept that which is good; so will we render (as) bullocks (the offering of) our lips. As to arrogance and error thou seest their wickedness, and thou acceptest atonement. . . . Let it be thy will, O Lord (our God) and God of our fathers, to grant us atonement for all our sins, to forgive us all our transgressions and to pardon us all our iniquities. Etc., etc.

Another very unique passage found in this version alone reads:

RESTORE our judges . . . and our counsellors as at the beginning . . . and reign over us . . . and their torturers, may they be all speedily cut off, may they be destroyed, may they perish; shatter their posterity and humble them for thy name's sake, O Lord, our God, and do not leave a standing to any one of our enemies. Blessed art thou, O Lord, who breaketh the enemies and humblest the arrogant.

TOWARDS the righteous and the pious, towards the proselyte of righteousness, towards all . . . Israel and towards us may thy mercies be stirred . . . a good reward to all who trust. . . .

Quintus M. Cobern

SHORTHAND AND THE MINISTRY

SHORTHAND is not, as many suppose, a modern invention. The Fathers of the Christian Church and the early Councils of Christendom made constant use of shorthand. In fact, much of the development of the art has been due to its ministerial promoters.

If we go to France we shall find that two of the four leading systems of shorthand in daily use by hundreds of thousands of people in all ranks of life were the inventions of clergymen.

If we turn our eyes to England we shall discover most surprising facts, such as these: The very first English system was the invention in 1588 of the Rev. Timothy Bright (who was also a physician), a curate in the Church of England. Then, down through the seventeenth, eighteenth, and nineteenth centuries, we find prominent shorthand systems to have been the inventions of ministers. The following is the order:

1617 Rev. John Willis, "The Art of Stenographie, or Short Writing."

1641 Rev. Wilkins (Bishop of Chester), "Mercury, or the Secret."

1736 Rev. Phillip Gibbs, "An Essay towards a further Improvement of Shorthand."

1750 Rev. William Tiffin, "Stenography, of Short-hand Improved."

1759 Rev. Jonathan Smart, "The World's Jewel; or the Oxford Book of Shorthand."

1774 Rev. John Palmer, "A New Scheme of Shorthand."

1777 Rev. Cloud, "The Elements of Brachygraphy, or Short-Writing made easy to the meanest capacity, by Mr. Cloud, Doctor of Divinity."

1780 Rev. William Fordyce Mayor, "Universal Stenography; or a New Compleat System of Short Writing."

1787 Rev. Simon George Bordley, "Cadmus Britannicus, or the Art of Writing Improved."

1787 Rev. William Graham, "Stenography, or an Easy System of Shorthand."

1799 Rev. Phillip Doddridge, "A Brief and Easy System of Short-hand."

1802 Rev. Peter Roberts, "Art of Universal Correspondence."

1802 Rev. Richard Roe, "A New System of Shorthand, etc."

1803 Rev. Joseph Nightingale, "Stenography on an Improved Plan."

1818 Rev. Aaron Floyd, "The Art of Writing Shorthand Made Easy."

1819 Rev. Phinehas Bailey (a Congregational Minister of Vermont,

who was the author of the first strictly American System of Shorthand), "Pronouncing Stenography."

1840 Rev. J. Clarke, "British Brachygraphy, or Complete System, etc."

1840 Rev. William Henry Henslow, "The Phonarthron."

1852 Rev. J. W. Gowing, "Key to T. M. Lucas's Stenographic System for the Use of the Blind."

1855 Rev. John Price, "Three Systems of Shorthand."

1855 Rev. W. E. Scovill's "Stenography and Phonography."

1861 Rev. David Philip Lindsley, "Phonografted Phonography."

1866 Rev. William P. Jacobs, "The Elements of Phonography."

1871 Rev. William Passmore, "Passmore's Shorthand in a Day."

1876 Rev. Thomas Mitchell, "Phonetic and Stenographic Shorthand."

1876 Rev. R. H. Morgan, "Phonographia; sef Llau Fer yn ol trefn," etc.

1877 Rev. James Williams, "The Manual of Alethography," etc.

1877 Rev. J. George Cross, "Cross's Eclectic Shorthand," etc.

1882 Rev. Joseph Hammond, "The People's Phonography."

1887 Rev. D. S. Davies, "Manual of Sonography, or Longhand-Short-hand."

1895 Rev. David Alphonsus Quinn, "Stenotypy."

It is well known that John Wesley was a constant user of shorthand in the larger part of his long life; he was an intimate friend and pupil of John Byrom, who has been pronounced by a noted bibliographer "incontestably one of the most interesting figures in the history of stenography. Byrom introduced system into every feature of his art and allowed no arbitrary characters whatsoever to be admitted." John Wesley became expert in Byrom's system, and his diaries, sermons, hymns, memoranda were to a large extent written in shorthand. I have myself translated much of the original shorthand manuscript of sixteen pages of John Wesley's diary which is now in the library of Drew Theological Seminary. It is certain that John Wesley could never have accomplished what he did in his labors had he not known and constantly employed shorthand.

Charles Wesley was far superior as a shorthand penman to his brother John. His stenographic notes are exceedingly artistic, each outline being facile and distinct. Byrom personally complimented him on his marvelous abilities as a stenographer. Charles Wesley was an enthusiast as to this art, and, as Byrom was a poet of no mean order, the two were much together. A specimen of

Charles Wesley's shorthand may be found (with translation) in *Zion's Herald*, March 23, 1898, being the photograph of a page on the fly-leaf of a Bible presented by Charles Wesley to his bride on the night before they were married; the same being a prayer covering several lines. The character of this prayer is most surprising, and seemingly untimely. The employment of shorthand by Charles Wesley was equal in constancy if not in duration to that of his brother, and the richness and voluminousness of our Wesleyan hymnology are due in great measure, it may be surmised, to his daily use of the art.

Roger Williams, when yet a very young man, was observed, when at church, by Sir Edward Coke, taking notes in shorthand. By Sir Edward he was sent to college. Though a faithful Church of England man he refused submission to the authority of Archbishop Laud, was forced to leave England, and reached Boston in 1631. Having become proficient in Hebrew, Greek, Latin, French, and Dutch, he readily mastered the Indian languages of New England, making much use of his shorthand, which was the system of Thomas Shelton. One not well acquainted with the subject would be greatly surprised to note the fact that a very large number of the leading ministers and public functionaries of the days of the "Pilgrim Fathers" and after were practitioners of that system. (See many MSS. in the libraries of Boston, Cambridge, Salem, etc.)

Richard Baxter (1615-1691), the eminent Nonconformist divine, was a skilled stenographer. His biographer says of him, "He preached more sermons, engaged in more controversies, wrote more books, than any other Nonconformist of his time." The total number of his publications is one hundred and sixty. An edition in twenty-five volumes was published after his death. What a helper he found in his shorthand pen!

Bishop Butler (1692-1752) was educated as a Dissenter at a school of Dissenters. He became the intimate friend of Archbishop Secker and joined the Church of England. He published his great work, the *Analogy*, in 1736. In accordance with his express orders, all of his manuscripts were burned after his death. It is known, however, that he made constant use of shorthand.

Samuel Taylor Coleridge once wrote: "My father taught me at an early age the use of shorthand characters, and I hardly know any species of instruction that, in after life, has stood me in better stead."

Bishop John Jewel was educated at Oxford. His biographer says of him: "At Oxford he became intimately acquainted with Peter Martyr, and, being skillful in the use of stenographic characters, which he had himself invented, he officiated as his notary when he disputed in the divinity school with the champions of the Catholic doctrine of the real presence."

Dr. James Martineau taught shorthand at New College, Oxford, when in residence there.

Dr. Joseph Parker, City Temple, London, said, "I have practiced phonography upwards of twenty years, and have derived so many advantages from its use that I can honestly recommend its study to all who wish to acquire a simple, philosophical, and perfect system of shorthand." His wife was also a thoroughly skilled phonographer.

Dr. Isaac Watts (1674-1748) was a writer of *Metcalf's Stenography* of 1635. He rivals Charles Wesley in the abundance and variety of his hymns and sacred songs. From his thousands of hymns our hymnal has chosen seventy-nine, whose very existence, it may be, we owe to his mastery and use of shorthand.

Dr. Philip Doddridge was born in London in 1702, becoming probably the leading Dissenter of his day. At fourteen years of age he became acquainted with shorthand, and, on becoming the headmaster, at twenty-seven years of age, of the Dissenters' Theological Academy he required every student to master shorthand, "that they might be able to transcribe his lectures and make extracts from books with ease and celerity." He insisted on using Rich's system (which, however, he greatly improved), evidently not knowing of Mason's or Byrom's superior works. Each student was required to make copious reports of all the lectures, and later to copy them out in beautifully legible shorthand in bound volumes for preservation and reference. I have in my own library five of these well-bound volumes written by one of the students, a Mr. Daniel Washbourne, the subjects being Pneumatology, Ethics,

Evidences of Christianity, Electricity, Government. These volumes were written in 1793-1796, and are as clear and distinct as the day when written.

Jonathan Edwards, the great theologian and author of many books, was a shorthand writer. His biographer says of him, "He read pen in hand, not so much to take notes of other men's thoughts as to secure his own." His greatest work was written in four and a half months, during which he carried on a large correspondence, preached twice each Sabbath in English and twice by interpreters to the Indians. Assuredly he could not have become such a close thinker and voluminous writer had he not served himself with shorthand.

The late Dr. John Westby-Gibson, of London, England, author of the *Bibliography of English Shorthand*, prepared and read at a meeting of the Shorthand Society in London a list of distinguished ministers, legislators, scientists, physicists, educators, etc., whose shorthand manuscript he had seen or of whose personal use of shorthand he had most reliable evidence. This list covers fully a hundred names, chiefly of Englishmen. Among them are the following: Archbishop Laud (who kept his diary in shorthand); Archbishop Secker, of Canterbury; Archbishop Sharp; Archbishop Stillingfleet; Archbishop Usher; Cardinal Wolsey; Bishop Daniel Wilson, the first Bishop of Calcutta and Primate of India (who kept his journal in shorthand); Dr. Jennings, the author of *Jewish Antiquities*; Rev. Thomas Binney, the Nestor of Congregationalism; Andrew Fuller, of Kittering; James Montgomery, the poet; Benjamin Fawcett, of Kidderminster; Edward Godwin, "the Methodist"; Sir Henry Cavendish; Daniel DeFoe; Gibbon, the historian; John Locke; Sir Isaac Newton; Judge Sewall, the Puritan; Horne Tooke; Horace Walpole; Charles Dickens; Lord Chesterfield, and many others whose eminent names would be recognized by all our readers.

Some of our readers will probably recall the existence in 1857 of the Christian Phonetic Correspondence Association, consisting of members of evangelical churches in the United States and Canada. Its constitution and by-laws lie before me. It contains a list of the circles, their members, and their leaders.

I find that the late Dr. Daniel Steele, of blessed memory, was the leader of Circle D, of which I was a member. He was then in Boston, and I at Wilbraham just about entering old Wesleyan. Among other members of this Christian Correspondence Association I discover these names, familiar doubtless to many Methodists even now: Mr. William Anderson, the celebrated reporter for many years of the New York Methodist; Rev. William A. Braman, Fitchburg, Mass.; Rev. Joel W. Eaton, Ausable Forks, N. Y.; Rev. Elon Foster, Troy, N. Y.; Rev. Henry S. Mendenhall, Catawissa, Pa.; Rev. E. H. Waring, Muncy, Pa.; Rev. D. A. Whedon, Cazenovia, N. Y.; and last, but by no means least, the Rev. D. D. Whedon, D.D., Methodist Book Rooms, New York city. I note that the members were resident in sixteen States, ministers and laymen, men and women, all shorthand writers.

Dr. Daniel Steele was, as I have said, the leader of my own Circle; our acquaintance ripened through mutual love of shorthand into filial affection on my part, and, as I was an orphan, alone in the world, his direct saving influence over me was great, and, if I confess the truth, saved me to a Christian life and to Methodism.

A further reference to Rev. D. D. Whedon is suitable. Some time after my graduation my wife and myself were the guests of the Rev. Dr. Fales H. Newhall, then a professor at the university. We found there, also as a guest, Rev. Dr. Whedon. Our conversation on one occasion turned to shorthand. In giving me his observations and experiences the good doctor, among other things, said: "I was forty years old before I came into special acquaintance with the stenographic art. I saw its excellencies as a means of saving the wear and tear of literary work; I was impressed with the simplicity of the art, believed it would tend to lengthen my life work, and set myself to mastering it. For many years I have done almost no literary work by the use of longhand. All the books I have written and all my work on the *METHODIST REVIEW* have been done by the use of the shorthand pen. My sons have so mastered my hieroglyphics that they read my notes and translate them into current English. Thus, I believe, I have added years to my usefulness."

Bishop John M. Walden learned shorthand when a youth, and in 1854 was a reporter on the Cincinnati Commercial. He made use of his knowledge as editor in Kansas, as a member of the State Legislature, as a colonel in the army, and for many years as a bishop. He wrote concerning phonography, as follows: "I should be sorry to be deprived of the satisfaction I have in writing phonography; I have used it very greatly in book notes, memoranda, etc."

The Rev. Dr. William F. Warren, when president of Boston University, said to me, "Brother Bridge, I wish every student who enters the university, or the theological school in particular, had studied and mastered shorthand sufficiently to make practical use of it. It would be a veritable 'friend in need' throughout the entire course."

The Rev. Dr. James Mudge, for thirty years secretary of the New England Conference, and very widely known by his many books and multitudinous articles in weekly, monthly, and quarterly publications, gives his shorthand experience as follows:

"I picked up shorthand by myself (no instruction), using Graham's *Hand-Book of Standard Phonography*. It was in February, 1861, in the few months of leisure that I had between the close of my high-school course at Lynn and the beginning of my college course at Middletown (August, '61), that I first took up shorthand, getting some books from Pitman at Cincinnati. I had progressed by July 4th so far that I made a very full report of the speeches at a celebration for a local paper. I was too busy while at college to carry on this study much, but after graduation I resumed it in earnest and became quite proficient. At the school of theology in Boston I took down all the lectures in it and have them now. I have written all my sermons in it for fifty years. I have used it constantly in my literary work with immense advantage. All my books and all my important articles for the press have been first written in shorthand. The advantage of this is, of course, that the priceless morning hours, when the brain is at its best, can be utilized for composition without the waste of time for setting it down in the slow longhand or the drudgery of the typewriter. The knowledge of this art has been

simply invaluable to me, saving me years of precious time. I have made great use of it in my more than thirty years at the Secretary's desk of the New England Conference. In the lectures which I have given to my classes at the theological school in Boston I have not failed to emphasize the importance of shorthand, and to recommend it to the young men very strongly as an indispensable aid in their full preparation for life. I deeply regret that so few of our ministers seem to be wise in this regard. Every literary man should surely have it, and that means every minister, who is supposed to be at least somewhat literary."

The Rev. Dr. Thomas N. Ivey, editor of the *Christian Advocate*, Nashville, Tenn., says:

"As a stenographer I am self-taught. I took up the study some time in the '90's. From the first, shorthand had a fascination for me. Many a time when I was brain-weary I have turned to shorthand for a short while and found relief. I have never exercised myself in verbatim reporting. I have utilized my knowledge of the art in writing sermons, editorials, and addresses, and in answering my daily mail. I am fortunate in having a secretary who can read my shorthand as easily as I can myself. So, in disposing of my mail, which some seasons is very voluminous, I do not dictate my replies, but simply write them in shorthand, and then give them to my secretary for transcription on the machine. This saves me a vast amount of labor. In going through a book, I do a great deal of shorthand writing on the margins. I find shorthand a delight in keeping up my diary. I use the Barnes-Pitman system, which seems to me very much like the Graham."

Scores of commendations of shorthand by ministers lie before me. I will not extend the list. I may give a brief list of public characters who make, or have made, constant use of shorthand:

The Rev. Dr. Charles R. Brown, dean of the Divinity School, Yale; Mr. Edward Bok, editor of the *Ladies' Home Journal*; the Rev. Dr. Arthur Edwards, former editor, *Northwestern Christian Advocate*; Bishop Eben S. Johnson, Bishop of the Methodist Episcopal Church in Africa; Frank A. Vanderlip, leading banker, New York city; Hon. Alonzo Taft, father of ex-President Taft,

and formerly Secretary of War; John H. Converse, President, Baldwin Locomotive Works, Philadelphia; George B. Cortelyou, ex-Secretary of the Treasury; William T. Harris, fourth United States Commissioner of Education; President Woodrow Wilson, one of the best writers of the Graham system of phonography and most skillful on the typewriter, doing most of his work by the use of both these labor and time-saving instrumentalities.

The purpose of this article has been to call the attention of ministers to the invaluable asset which a practical knowledge of shorthand will be to them in their varied lines of work. For over sixty-four years the present writer has used shorthand almost daily in all kinds of pastoral, ministerial, and official reportorial service. He cannot too earnestly recommend its study and practice.

We voice the declared sentiments of many others as well as our own when we say, "If we had our way, the knowledge of this method of writing should be a required knowledge in every class in college and theological school, if not of every entrant into Conference relations." What was accomplished at Dr. Doddridge's great theological school at Daventry, England, could with far greater utility be accomplished in every theological school in Methodism.

Wm. D. V. Bridge.

CARRYING CHRISTMAS TO THE TRENCHES: AN AMERICAN SOLDIER-GIRL'S DREAM¹

French Army Hospital Near the Front.

December 28, 1917.

A ROYAL SNOW storm is raging through the valley, bearding the bright fringe of icicles above the doorway, and painting all the little brown barracks white and cosy like a Christmas village. It's a perfect setting for a Christmas story.

During a recent visit to Paris to recuperate from a severe attack of bronchitis I paid a visit to the headquarters of the Red Cross to ask them what they could or would do in the event of my Christmas cases, expected from home, being delayed or sequestered. I was referred to a dear little lady, Mrs. Denny, a much more powerful person than her size and sex would indicate. She was cordial enough, but firm on the point that she could only provide for soldiers in the trenches, and not in hospitals. That drew from me a confession of my dream of three years, and before I left it was promised that if I could get right of way with the army, I could have control of fifteen thousand pairs of filled socks.

How did I suppose I could wield such vast numbers? I didn't, I just *took it on faith* that such an opportunity should not be missed, and *that there would be miracles*.

As soon as I could, on my return to my post, I had an audience with the medical inspector general. That august personage looked first incredulous, then amused, and said I had no notion of numbers, that I was attempting the impossible, but that if I liked he would speak to the general in command of that division of the army. Twenty-four hours later I was summoned to meet the medical inspector general at the office of the chief medical officer

¹Excerpts from a private letter of Norman Derr (Mademoiselle Miss), printed here (as were her letters under the heading "An American Girl at the French Battle Front"), without her knowledge, solely on the Editor's responsibility. This tells how an adventurous spirit dreamed and dared the apparently impossible, expecting that there would be miracles. Her faith stepped out upon the seeming void and found it solid rock. She carried Christmas to a whole division of the French army, clear to the front and down into the trenches on the edge of No Man's Land. The little volume *Mademoiselle Miss*, issued in Boston by W. A. Butterfield, publisher, the contents of which first appeared in this *Review*, is now selling its 30th or 31st thousand.

of the ambulance. With a quite altered manner he informed me that the commanding general was much touched by my generous intention in behalf of his soldiers, and that if I really thought I could handle the matter he would give me all possible facilities. Then I set to work in earnest to get my scheme of operations in shape, and writing supplications for help in behalf of my ambulance that it might not be neglected while I went afield.

Having received masses of letters from the United States heralding cases from Atlanta, New York, Philadelphia, Pittsburgh, Hartford, and other places, and knowing that there might be delay in getting them, I got an order on the tenth of December, with permission to go wherever I thought I would find my cases—a great mark of esteem to show a nurse. I went off with many misgivings, for I wasn't at all sure of finding anything, and if I did, there would be all the transportation system of the interior to wrestle with. It was a still, starlit morning when I started. The East was still deep violet, and a pale crescent moon was slipping down the West, too pale to light my way, and I lost it several times lugging my bag across the frozen fields. The little train kept whistling impatiently, and I couldn't see it, for there was no light on account of the enemy aviators. Altogether, I felt breathless and uneasy, when suddenly, clear and sweet as a clarion, as if it rung down from the stars, came these words—I think they are Santa Teresa's—"Let nothing disturb thee, nothing affright thee, all things are passing; God never changeth. Patient endurance attaineth to all things; alone, God sufficeth." And then a great quiet descended on my heart, and it has never left me through all this stormy time. I had need of all my sangfroid in Paris. After telegraphing all the ports to try to place my cases before starting off on a wild goose chase after them, I paid a courtesy call at the Red Cross and learned that the socks promised me, which should have been en route weeks before, were not even filled, much less packed. The dear people had apparently forgotten that, in war time, cases don't arrive like letters.

All I saw of preparation were three open cases in the court of the packing department, with my name on them, and a little ambulance driver in khaki struggling with an unaccustomed saw.

All praise to William Barber, who took his carpentry job quite as seriously as saving life on the battle field, for which he received the "Croix de Guerre" and "Médaille Militaire." I am not going to bewilder you with the peripatetics, telephoning, interviewing, auto-chasing, and money-spending of those days. Suffice it that some heavenly ministrant took me by the hand and led me to do just the right thing at the right time.

That austere colonel at the railroad station for the armies of the West telephoned to my army, and got permission to put my cases on the train that makes the run in twenty-four hours instead of four or five weeks. The Red Cross gave the auto trucks to deliver them; little Barber hammering and managing like a Trojan all the while.

Dr. Richard Cabot, of Boston, whom I have had at last the great pleasure of meeting, had given ten thousand francs that the socks might be plumper.² That blessed M. Patten, director of military affairs, said he wanted to help, but that some of the things desired were not to be had. I telegraphed to the army, got permission to buy from its reserves, and M. Patten gave the funds. Everyone's heart seemed softened, changed; everybody kept his promise. There was not one weak link in all the interminable chain, and four days later the impossible had been accomplished. On the last day of my stay in Paris I secured funds from an old French gentleman for the purchase of twelve hundred pounds of biscuit—my own funds were low, and I had yet other comforts to supply out of my own savings. The story of the biscuits is worth telling you. A gentleman, who had done his part, gave me his card to present to a wealthy friend of his which would obtain me an audience and biscuits. I followed instructions, and stood at the door of the gentleman's library waiting summons to enter. The door opened and there stood the expected Père Noël in dishabille. He had understood that his friend himself was there. Recognizing my nurse uniform as an appeal for aid, he waived embarrassment, smiling benignly under his wreath of silver hair, and bade me tell what I wanted. I remembered Joffre's word about "never retreating," and was I not campaigning for biscuits? There were a few

² Dr. Cabot wrote the introduction to the fascinating volume entitled *Mademoiselle Min.*

interchanges about the war and our mutual desire to help, and I went away with the biscuits assured, and a deepened sense of God's goodness and human kindness. He was a naturalized American and left his orange groves in California at the outbreak of the war to help his beloved France, and was expecting to enter Metz with the victorious allied armies.

The journey back to my post was distinguished by our nearly going off the rails—another miracle, for we didn't. Then passed two days getting in biscuits and other things from neighboring magazines, at which both English and American sections helped. The socks had already arrived from Paris in a sealed car. With the assistance of some convalescent *blessés* and English ambulance drivers we set to work to make fifteen thousand tri-colored parcels, with biscuits and cigarettes in each. As fast as we tied, Gallois placed each package beside its sock, and when the case was filled it was marked and piled out of the way. One might tell the story of this week and call it "the saving of Gallois." This sturdy little "Joyeux," who belonged to the regiment of criminals, and had never before known a higher ideal than to steal well and not be caught, was quite transformed by being trusted, and the consciousness that he was doing good to his comrades. I knew that he had been in the Galleys, and was considered a "mauvais sujet" who would steal everything he could lay his hands on and sell it at a profit, but I believed he *would find his soul* in packing tri-colored packages.

It was breathless work to keep all the threads, with the army, Paris, the direction, the storehouses, and my workers, going. Once the biscuits gave out and I had to borrow from the ambulance reserve! Another time, the paper, and we had to go on with compresses which made fearful inroads on my hospital supplies. But I felt like Benvenuto when he cast his Perseus—no time could be lost—so adieu to compresses, which didn't look too surgical tied with tri-colored cord. Then the paper arrived, and on flew hands blue with cold faster than ever, so that on Sunday night, while "Fritz" was pelting bombs on the moonlit batteries nearby, the last bright package was laid beside its sock, and of all those fifteen thousand sacred little blue packets that had passed through so many

hands, unknown and doubted, there were just three missing and they were found on the sandy floor afterward. What do you think of this as a recommendation for "poilus" and "Tommies" taken at random, and one notorious "Joyeux"? I believe that Gallois has washed his slate for good, and I am unspeakably proud of my new convert. Such devotion I have rarely seen in all these wonderful three years. For one whole day he worked with a sprained wrist and made no sign because he was afraid it might worry me and retard the work.

Christmas eve afternoon was devoted to preparing a little fête for my own ward. Comfort bags were to be selected and filled, and at half past eight the little tree was lighted. A rather poor little tree, for all the brightest trimmings had gone off to gladden the front. There was a surprise for me too. All the week I had noticed poilus going stealthily off with fragments of tri-colored papers from our factory, like birds at nesting time. Imagine my astonishment to see the long white ward grown gay as any carnival with garlands and festoons and wreaths, stars and little pines, covered with tri-colored roses, growing out from the walls, and every conceivable device in paper and pine needles that an ingenious "poilu" can invent. As I entered, a great acclaim went up, and the French and American flags, lifted by invisible hands, rose from behind two beds on either side of the ward and met overhead. It was a very perfect love feast, and Père Noël—Gallois enchanted—was as merry as in past years.

On Christmas morning at eleven o'clock a captain came with the general's auto to take me to lunch at headquarters, and with us were carefully stowed our helmets and masks, the famous American flag Mr. Keats gave me, and several thousand tiny silk stars and stripes, just arrived from Judge Buffington, of Pittsburgh, in the nick of time. The commanding general of the army corps received me in his study. He thanked me with that inimitable grace that is French for what I had come to do for his soldiers, and then we sat down to a delightful lunch, another general and several other officers being the invited guests. Lunch finished, the auto was ordered to carry us to the front lines. Our host put me into the auto with the regret that his occupations prevented his

accompanying us, and sent his chief ordnance officer instead; and thus the first stage of this unforgettable campaign was finished.

As we proceeded on toward the front lines great snow flakes fell swiftly, cleansing all the soiled spots left by an early morning rain. At —, where some nine hundred men were gathered, another general met us, and there were more compliments and more formalities. Then we passed into the "baraque" where the battalion lined up, and the musicians of the regiment struck up the Star Spangled Banner as we walked through those bright-eyed ranks to where a laden tree dazzled at the farther end. I had sent a great box of pretty things on ahead with the gifts, partly new, partly saved from last year, and among them those joyous scarlet Atlanta bells, saved from last Christmas. They had known how to use everything to the best advantage—where to place the great star, with its silken trophy, and how to make the snow fall naturally among the tinsel garlands. The commandant spoke a few warm words, and I wanted to follow with a little address, but my throat was too husky from a recent attack of laryngitis and emotion to say more than how we loved and looked to them. And then, one by one, they came forward to take their packages, each with its tiny American flag stuck into the sock, and all piled on Mr. Keats's banner, which made a right noble altar cloth. The musicians played on, so that giving and taking were set to rhythm, and though the tears were running down my cheeks all the time, none of us was the sadder for that.

My escort was uneasy lest the distribution should take too long, so I asked the commandant, standing beside me, if he too would hand out to the men. "Mademoiselle," he replied gallantly, "it would mean so much more from you," but all the same he did hand out the next two packages. The little chasseur who received them looked fixedly at his officer, laid down the packages and then glanced at me eloquently enough. We all three understood. "Mademoiselle," said the commandant, no longer the officer but the man with an imagination, "you see I was right. Bravo, petit Jaune."

There was such a glow and warmth and gladness of glance and sound in that poor "baraque" that I longed to linger there.

Now I must tell you of other scenes. Taking our departure, on, on our auto went in the driving snow, through woods and over crests to a ruined village on the lines. No warmth nor color here; all white and gray and still; no sound, not even a gun shot; no touch of tenderness save the snow that clung shieldingly to those ghastly ruins, and muffled the steps of those helmeted figures that passed silently as shadows. It was the war in all its grimness. We descended at the entrance of the village and walked along through gashed and crumbling walls under the strips of dingy "camouflage" that hung, in wan mockery of bygone festivals, to mask any movement in the streets. At the center of the village the commandant, in beetling helmet, stepped out from an angle of wall and bade us a grave and martial welcome, and led us into a covered alcove where a company of silent figures were drawn up in the shadow. The only light came from two sputtering wicks and a dying brand on the hearth, for the day was nearly done, but it was enough to show the boughs of mistletoe hung from the ceiling, two tiny flags crossed on the wall, and O, those unforgettable faces. Oratory, the finest, would have been out of place, and I had lost my voice. All I could do was to put my heart in each package as I gave it. Ah, how poor and small they seemed lying there on the rough table, and there were not enough to go around, the last installment having been delayed by the snow. But they understood, and I felt it as I took their hands.

When they had all filed away to their posts, we went to the mouth of one of the trenches, and then down, down underground, where men with eyes like cave men sat in the shadows on their billets of straw. I saw in their faces the look that I had seen in the drawings of Lelee. I saw that, but I saw another take its place as I murmured a word of greeting, and held out my little American flag; and that other look was worth living, yes, dying for. O, to have lingered there, to have really talked to and comforted them for hours, as my heart yearned to do, but there was my suite on tenter hooks to be off.

One more glimpse of crime and atonement—the shattered church—and at its base a broken wheel, and over all the merciful, shielding, pardoning snow. We had scarcely left the village when

a violent barrage began, which would have effectually checked our progress had we been going the other way.

At —, two kilometers back, we had another festa much like the first, if anything more touching, and the strains of the Star Spangled Banner mingled majestically with the cannonade.

After this, tea with another general, and then home over glittering roads, past woods and chateaux, ancient and aëry under the moon; and the fifteen thousand had had their Christmas.

"Faith steps out upon the seeming void and finds the rock beneath."

What wonders can be wrought by earnest effort to alleviate and cheer.

"Mademoiselle Miss"

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

THE DIVINE TRIUNITY

THE subject is suggestive of some of the most arid wastes that men have ever created under the misapprehension that they were creating fruitful fields. It is probable that many, having read the subject, will read no farther. Perhaps it will be an inducement to some to read on if they are told that the theory of the Trinity which is to be suggested, if it is true at all, may be held in entire independence of the Christian facts; that the rejection of the theory by no means involves the rejection of the Christian facts; and that therefore the discussion presents no infallible test of orthodoxy. If it be felt that a theory which can be regarded so independently has little practical value it can only be replied that the speculative faculty has its rights as much here as elsewhere, the more so when its particular task is the construction of a *Weltanschauung* into which Christianity fits as a normal, necessary, interpretative and completing element.

The Trinity is an inferential doctrine. It is a speculative construction of the ultimate significance of a body of revealed and experimental facts. What is the inner constitution of Deity? An indubitable answer has not been given us. But there are certain Christological facts, and certain facts connected with inspiration and the whole movement of the divine life in man, certain facts, too, connected with the very nature of personality, which point to a multiplicity in the unity of the Godhead. To the question suggested by the available facts in the case, six main answers may be distinguished: (1) The Tritheistic answer. This, of course, was crude enough, although it would not be difficult to show its persistence, perhaps unconscious, even to this day. It is this crude Tritheism which has given the Unitarian reaction so much of its plausibility and strength.

¹From some who hark back to the years of Wheldon's Editorship and the strong meat he served, intimations of a desire for more theology in the Review have been overheard. Having received from Rev. Edwin Lewis of Drew Theological Seminary this thoroughly up-to-date study of an eternal subject, and not having space among contributed articles, we make room for it here.

(2) The Monarchian or Sabellian answer, which admitted a Trinity of manifestation but denied a Trinity or rather a Triunity of essence. (3) The Arian answer. This was an exceedingly serious attack on the whole supernatural character of Christianity, since it was concerned especially with a denial of the full Deity of Christ. Christ was held to be divine in the sense that, being premundane, he was more than human, but he was held also to be a creature, and, in consequence, not co-eternal with the being of the Father. Arianism is to be associated therefore with (4) the Unitarian answer. This has always been influential, and appears to be becoming increasingly so. The Unitarians hold that there is no tenable position between Tritheism and their own insistence on the absolute oneness of the Godhead. God, they insist, cannot be both three and one. So far forth, they are right: we need to defend no mathematical miracle; but there may still be in God's oneness a threeness which is neither numerical nor economical, and yet may connote a real, a necessary, and an eternal distinction. (5) The Hegelian answer. This is a piece of the purest speculation, but it has had an influence in modern theology. It rests upon Hegel's contention that the dialectic method which was fundamental in thought was fundamental in being as well, and that in accordance with this the fundamental fact was the universality of the triad. In being, as in thought, a lower duality is lost in a higher unity. The moments of the unity are elements which in isolation negate each other. A single phenomenon can neither exist nor be considered as single, but only as an element in a total. The truth is in the total, in the triad, not in the particular. To use Hegel's own terms, reality is at once thesis, antithesis, and synthesis. It is plain to see that we have here a metaphysical basis for the Trinitarian conception of God. Hegel himself affirmed this, and said that so far from divine Triunity being an impossible contradiction it was the logical completion of the philosophy of reality. The Godhead is the comprehensive, supreme, and final triad. Hegel would seem to have found his clue in the method of self-consciousness. Self-consciousness involves the distinction of the self and the not-self, and the recognition of the self as that in which the distinction roots and the opposition is overcome. Hence the burden of the Hegelian philosophy: "The real is the rational." It is in this process of self-consciousness as it is supposed to go on in God that modern theologians, William Newton Clarke, for example, have affected to find the explanation of the Trinity. The fatal criticism of the attempt

is in the fact that it repeats the error of the medieval schoolman, and hypostatizes, if not the *Tabula Logica*, at least a logical abstraction. It is better frankly to give up the doctrine altogether than to try to hold it by so tenuous a thread. (6) The Trinitarian answer. This has expressed the general opinion of the church historical. It has been held that the only proper explanation of the facts of revelation and of the characteristics of the Christian life is in the truth that within the Godhead are necessary and eternal personal distinctions known to us as respectively Father, Son, and Spirit. There are not three Gods: there is one. The divine nature or substance is the abiding ground of an eternal threefold personalizing process. The divine nature comes to expression at three different points or in three different ways. The difference is a difference of order and of rank. This is the mode of the divine existence. God is eternally Three in One and One in Three.

Is it possible to discover the rationale of this? Perhaps not. Yet men have never ceased to attempt it, and the same privilege is ours. "No one," says Moberly, in his chapter in the recent book *Foundations*, p. 509, "no one has yet succeeded in formulating a Christian metaphysic, based on orthodox Trinitarianism, which this age can accept." The statement, if true, is at once a discouragement and a challenge. What is about to be said is by no means final or complete, even for the writer himself, but it is offered as a tentative suggestion, in line with what seems to be a distinct modern trend, toward a possible solution of the problem.

I. The Data of the Doctrine. (1) The doctrine is made necessary by the method in which God has chosen to reveal Himself. We believe that in Christianity, its preparation, and its results, God has been especially revealed. In such revelation, God has made himself known in one way as Father, in another way as Son, in another way as Spirit. But God as Father has never been revealed as independent of God as Son, nor has God as Son been revealed as independent of God as Spirit. In other words, revelation in its development has suggested a divine threeness, but not a triplex of Gods. It requires a theism that shall state God not as bare unity but as multiplicity in unity.

(2) The doctrine is made necessary by specific Scripture teaching as well as by the general New Testament trend. It is not that the Bible contains express statements as to Trinity in the Godhead. But the New Testament at least does speak of God as eternally Father,

as eternally Son, as eternally Spirit. It does teach that Jesus Christ was a unique divine incarnation. It does teach that the action of the Spirit is divine action. There is no need to go into this in detail, as it is no longer generally denied. So long as men contended that the great passages in John and Colossians and Philippians and Hebrews did not bear this meaning, those who disagreed with them had a clear case. The new attack admits the meaning, but denies its reliability—in fact, makes the teaching its own destroyer. Frankly, the apologist would rather face the old than the new criticism. But it is generally admitted that the New Testament teaching, whatever its status, leads straight to the inference that there is some kind of threeness in the divine life.

(3) The doctrine is made necessary by a well-defined type of Christian experience. In this experience God appears to be known in a threefold way. Many, analyzing their Christian fellowship with God, distinguish it first and primarily as fellowship with their Lord; second, through fellowship with their Lord fellowship with the Father; and third, through that same fellowship with their Lord a peculiar experience of the Spirit as sanctifier and guide. In such a life there seems to be an equal demand for a divine Christ and a divine Spirit. The Christian knows God in Christ. Being in the Son he is also in the Father. Being in the Son he is also open to the ministry of the Spirit. Not that every Christian would analyze his experience in this way, for many do not, and the fact must ever be a check on a rigid dogmatism. But the analysis is certainly supported by New Testament teaching, and is at least a reasonable interpretation of the total experience of great numbers of sincere Christian people.

But the data for the Trinitarian doctrine are found not only in the more distinctive Christian facts which have been suggested, but also in certain philosophical considerations. When a Christian fact and a philosophical necessity appear to point in the same direction, the mind receives an increased assurance. Hence,

(4) The doctrine is made necessary by the philosophical demand for some sort of eternal creation. The theological truth of a time-origin for the universe has almost always been a stone of offense for philosophy. It was held to require the inference of a prior inactivity on the part of God, and this is unthinkable. Furthermore, creation would seem to be absolutely necessary to such a being as God would then be seen to be—necessary for his own sake. If that is so, then any real freedom goes out of the divine creative act, and if God created

not freely but from an inward personal necessity, then the whole moral problem, difficult at the best, becomes at once utterly insoluble. There is no solution of the moral problem of creation if creation as we know it is the act of a God who creates purely for his own sake. But the difficulty receives a distinct illumination on the triunal theory of God's nature. For an eternal creativeness is then seen to be not only a fact with regard to God, but even a necessary condition to the very being of God. Creation appears as an eternal process within the Godhead itself. If this is true, then we may the more easily believe that the present universe had a time-origin in a divine volition; that it is not a necessity to God, but, so to speak, a superfluity; and that, in view of the divine omniscience as to the entire process and what it involved, it breathes everywhere of grace.

(5) The doctrine is made necessary by the nature of love as integral in the divine nature. While the assertion, "God is Love," is a truth of revelation rather than of philosophy, once it has become known it creates a philosophical problem. The problem is to find an object of God's love. What has just been said about the eternal creativeness within the Godhead gives us a clew. Love can exist only in relation to an object. The suggestion that love was quiescent in God until man appeared carries the impossible implication that God's love, the greatest fact in the universe, is conditioned on man's existence. That is the same as saying that God without man is imperfect and therefore less than God. It is true that the activity of some of God's attributes depends upon the presence of a universe. We can think, for example, of omnipotence, omniscience, and omnipresence as potencies to be called forth on occasion, but we cannot think of love in that way. If God is love, then he has always been love. Love can exist only as active, and to be active it must have an object. The triunal theory of the divine nature does for eternal love what it does for eternal creation: it finds its sphere within the Godhead itself. This does not mean that God loves himself, but that within the Godhead is an eternal movement of reciprocal affection. And once more it is implied here that creation is superfluous to God, and that its motive is deeply altruistic. The divine life being self-sufficient, the creation of man can have no other reason than God's desire to share his life with created finite spirits.

(6) The doctrine is made necessary by the apparent process of the divine self-consciousness. It has been customary to insist on an eternal creation objective to God as the necessity to his knowing

himself. The supposition is that Self is known only through the medium of a not-Self. A single solitary person could therefore never become self-aware. Although this is true of men, it may be questioned whether we need to believe it to be true of God. But suppose we agree that it is, then the demand for the objective as that over against which the subjective may know itself is met by the triunal theory. God, not as bare oneness but as multiplicity in unity, becomes at once subject-object within the one self-consciousness. And again we may say that if God can know himself only over against something, but finds that something within his own life, creation is superfluous to him: he can live a fully conscious and self-sufficient life without it.

II. The Task of the Doctrine. These being among the main reasons for the doctrine being attempted, we need to ask next what such a doctrine when stated must do.

(1) It must protect monotheism on the one hand while avoiding a bare contentless oneness on the other hand. Monotheism was eventually reached by the road of both philosophy and religion. In each case the road was long. There is small danger that that which was so painfully achieved will again be surrendered. Even philosophical dualism may be monotheistic. In so far as pluralism is otherwise it will have little influence. Monotheism is securely grounded in the world's best religious faith, and philosophy will continue to support it. On the other hand, the extreme represented by, say, Mohammedanism must be avoided. There is multiplicity, variety, richness, reciprocal action within the nature of the one true God. The doctrine we are concerned with must allow for this multiplicity while it yet emphasizes the monotheistic truth.

(2) The doctrine must provide for a genuine triunity on the one hand while avoiding tritheism on the other hand. The unity must be a genuine unity, but not a unity of three separate, independent and self-sufficient individuals. There are three, but there is only one, because neither could exist without the others. If neither could exist without the others then neither alone is God: hence we avoid tritheism. Again, if neither alone is God, and if God is the three organized into a common life, a common experience, and a common consciousness, then God is the three in one: hence we have a genuine triunity.

(3) The doctrine must show on the one hand that the total Godhead is active in all divine action, and on the other hand must

avoid Sabellianism. The Father does not act independently of the Son, nor the Son of the Spirit, nor the Spirit of either. While the fatherly element is the originative and causative element in the Godhead, its action always involves the action of the whole. When, as we say, the Spirit reveals himself to a man, what we really mean is that God is revealing himself in the Spirit. In our communion with Christ we are in communion with God in Christ. But we must be careful to avoid the Sabellian error. Sabellianism was the theory that Father, Son, and Spirit were simply economic terms—a convenient way of describing God's different historical manifestations, but terms having nothing corresponding to them in the divine essence. How to make the action of the Son as Incarnate involve the action of the whole Godhead and at the same time to make it peculiarly the action of the Son—this is the problem, and the doctrine must in some way care for it.

(4) Growing out of what has been said are two other demands on the doctrine as it must be stated. (a) It must provide for a genuine Incarnation. Here indeed is the fundamental necessity for the doctrine at all. It may be said that such a doctrine is after all a mere speculation, and therefore not important. In a way, it is a speculation, but it is a speculation forced by the innermost peculiarity of the Christian faith. This is true even although what is to be said later is not altogether dependent upon the Christian facts. There is one effective way of getting rid of the necessity of speculating on the mode of the divine life, and that is to get rid of the belief in the Incarnation. That is what the Unitarian, open or unavowed, does: he is a Unitarian precisely because he denies Incarnation in any real sense. His theism begins at his Christology. He does not deny Incarnation on the ground that God is not triunal so much as he denies the need of the triunal conception because he has already denied Incarnation. In other words, the prime reason for the doctrine we are considering is the Christian belief that God was in Christ as he was in no other, as he could be in no other, and as he needed to be in no other. If you deny that you are at once released from the necessity of seeking a view of God's inner life which will explain the Person of Christ. If you accept the Christian belief then you cannot well avoid that necessity. The doctrine of the Trinity becomes the philosophy of the doctrine of the Incarnation, *but it is a philosophy which is not required by the Incarnation alone.* (b) The doctrine must further provide for the action of the Spirit being

conceived as personal action. There is a good deal of vagueness at this point, partly because of the incomplete nature of the New Testament teaching, partly because, in the opinion of a recent writer, so few people are willing to enter into the full possibilities of the Spirit's ministrations. There is a tendency to regard the Spirit as a mere influence. But an influence must always be attached. It is not anything in itself. In the nature of the case, the action of the Spirit is difficult to analyze, but on any theory of the divine nature it must be held to be personal action.

III. An Attempted Construction. The suggestions which are about to be made are based on an attempt to elucidate the nature, necessities, and conditions of perfect personality. God is the one perfect personality, and man is made in his image. In understanding man we shall therefore come better to understand God. The method is justifiable, and has received fresh sanction in Pringle-Pattison's last book, *The Idea of God*. If, beginning with human personality, it can be shown that perfect personality can be thought to exist only as a complex, we shall have made real progress toward a metaphysic of the kind desired.

(1) Human personality is characterized by an essential incompleteness. There are various ways of describing personality. It has been described as a subject possessing self-consciousness and self-determination, to which some add the power of moral love; as a subject possessing intellect, feeling, and volition; as a subject capable of self-grasp, self-estimate, and self-decision. The writer has himself on occasion defined as personal any subject which can say, "I will, because—," no matter how the assertion may be completed. Other marks of personality have been stated as unity, identity, continuity, ideality, and freedom. All this is true even of the human person. He knows himself; he knows himself as unitary; he knows himself as an abiding permanency in and through and notwithstanding perpetual change; he knows himself as different from his own ideal of himself which yet he alone has projected; and he knows himself as his own master within definable limits, actually sometimes, potentially always. All this means that personality is to be conceived as an organism under a law. It is not static and atomic, but fluid and vital. What is this law? In theological terminology we could call it holiness; in philosophical terminology, self-realization. To actualize all its potencies in agreement with the ultimate ethical ideal is the supreme personal task.

But the more we ponder this, the more we come to realize that human personality, or, more strictly, as we shall see, the human person, is essentially an incomplete thing. Perhaps the idea can best be made clear by being stated negatively: a person does not possess the mark of self-sufficiency. In a way, this is true of any single thing, so much so that it seems that the fundamental law of created being as we know it is inter-relation, inter-dependence, inter-action. But it is true even more profoundly in the case of the human person. We can conceive of a flower as having, in the moment of its supreme beauty, fully realized its own law. We can abstract it from everything else, and think of it, at least for the moment, as an ultimate, as sufficient unto itself. But the lack of self-sufficiency in the person is never overcome. You cannot even think his relations away. The dependence is of the very essence of the stuff. Its law is self-realization, but to realize the self purely from within the self is an utter impossibility. If this is so it would seem that the lack of self-sufficiency is not a mere accident. Not only is the human person incomplete, but his incompleteness is a property of him. He is a fragment, not a whole, and his fragmentariness is teleological: it is inseparable from the *person idea*. God never meant a person to be self-sufficient, never meant him to be a self-contained whole. The law of the person is self-realization, but he cannot realize himself so long as he stays within himself. He is therefore incomplete, fragmentary, not a circle but a segment, and he is so by the very necessities of his being.

(2) Human personality, being incomplete, is progressive, and its progress in self-realization is always socially conditioned. It would be exceedingly doubtful whether a personal subject who had always been kept in complete social isolation would be anything but a pure idiot. The indispensable condition to a growing person is the presence and contribution of other persons. A man is not made for solitude but for society. Not that he will not on occasion seek solitude, and not that there may not be abnormal persons who purposely avoid social contacts. The point is that these cases *are* abnormal. The anthropologist rightly says that man is gregarious. The reason for that gregariousness is profounder than the anthropologist has been wont to perceive. The gregarious instinct may have had its earliest manifestation in primitive men gathering together for the purposes of defense. The significant thing is that even when the brute physical necessity no longer exists men still manifest the instinct: as John Fiske says, gregariousness has become sociality. Man's

whole life is socially conditioned. No man liveth unto himself, for the simple reason that he cannot. How many virtues are there which have significance for the subject alone? Aristotle arranged the virtues in an ascending series determined by their increasing social value. He ended with justice; he began with manliness, or courage, which he regarded as the most individual virtue. But it would be difficult to show that the worth of courage was purely individual. The most comprehensive of all the virtues, in Christian thinking, is love, and in the very nature of it it cannot flourish in isolation. How many candidates would there be for the questionable honor of being the last man on this planet? Conceive the situation of such a man. By how much has the range of his possible virtues been narrowed? How much that was concrete for him as a *socius* has become abstract for him as a *solus*? From an intolerable ennui he would pass to hopeless despair, and from hopeless despair to self-destruction. Personality, then, as an incomplete thing, not only needs other personality to evoke its action, but needs also other personality to supplement it through a reciprocal relation.

(3) Personality realizes itself according to the measure in which it lives in others and others in it. There are rare moments in the experience of probably everyone when the truth of this receives striking confirmation. What is the real significance of a perfect friendship? Let us go farther, and ask what is the real significance of a perfect love. For our purpose the significance is this: that there may be such an intimacy between two persons that in the most literal sense the one becomes a part of the other, the one lives in the other, the one by its own totality enriches the other, the circumference of the self is enlarged to include what was not-self. Shelley wrote in "Epipsychidion":

We shall become the same, we shall be one
Spirit within two frames. Oh, wherefore two? . . .
One hope within two wills, one will beneath
Two overshadowing minds, one life, one death,
One heaven, one hell, one immortality.

Taine, speaking of the new ideas which began to stir in men at the dawn of the modern era, wrote in his great history: "Men think they do everything by their individual thought, and they can do nothing without the assistance of the thoughts of their neighbors." It will sometimes happen that an aggregation of men listlessly engaged will become suddenly unified at the emergence of a critical situation.

Nobody knows exactly what has happened, except that although there are many individuals there is really only one personality. The individual has put himself in the total, and the total seems to be animated by one thought, one purpose, one will. Illustrations of the same principle meet one at every turn. The measure of personality is the measure in which its essential incompleteness is supplemented by the give-and-take of other personality. At least it is true that personality cannot realize itself in isolation. At least it is true that a person utterly alone would better be dead; indeed, "to Christian theology," says Moberly in his book on the Atonement, "the loneliness of a personality single and sundered is a condition that of necessity belongs not to life, but to death." At least it is true that self-realization never comes through selfishness, but in the truest sense only through unselfishness.

(4) The end of the personal process therefore seems to be reciprocal inter-action of persons individually incomplete, so that there may be the unity of the many into one social organism. If a person as an individual is incomplete, and if his progress toward completeness is determined by the degree to which he enters into reciprocal relations with other persons also individually incomplete, then it would seem that complete personality can never be identified with a particular individual. This requires that a distinction be made which is made only tentatively, but which seems to be implicit in all that has been so far said, and is certainly crucial to the theory that is being suggested. *The distinction is between the individual person and personality.* Individuality is the mark of a person, but it is in the degree to which the developing person out-ranges, so to speak, his individuality, that he approximates personality. The personality can never cease to be an individual possession, but there are areas of the personality which are the common possession of more than one individual. The individuals concerned retain their identity—no theory is acceptable which denies that—but the identity is part of a larger whole. Complete personality is therefore not attainable within the limits of an individual experience. It is the complex of the experience of more than one. A single Self is a person—a self-conscious and self-determining subject—but by reason of its inherent lack of self-sufficiency, that is, its incompleteness, a single Self is not a full personality. It is in a personalizing process; it is a candidate for personality; but the thing which, on a superficial view, seems to be inseparable from personality, namely, individuality, is the very thing

which the personalizing process demands shall be not surrendered but transcended. Josiah Royce concluded his Ingersoll lecture on Immortality with the clever summary of his whole argument: "I wait until this mortal shall put on—Individuality." Even if we accept the exceedingly attenuated idea of immortality which the lecture sets forth, we have still to bear in mind the great paradox that Individuality, even in Royce's sense, is put on in the exact measure in which it is put off. The more the self enters into other-self the greater its achievement of personality. Unity, identity, continuity, freedom, individual peculiarity—these still remain. There is still the individual intellect, the individual feeling, the individual will. But in so far as two or more individuals are animated by a common purpose and seek together a common experience, the individual thought becomes one thought, the individual feeling becomes one feeling, the individual will becomes one will. The power to do this is certainly inherent in the human person, and since the human person is by his very nature incomplete, since he is obviously designed for adjustment to other persons, and since his development as a person is conditioned on this very thing, the end of the personal process appears to be, as has been said, the reciprocal interaction of persons individually incomplete. The completeness is progressively obtained at the progressive loss of the absolute individuality. If a person wants only himself he may have it, but he will pay the penalty of defeating the very purpose for which he wants it and for which he is. Henry Churchill King is right when he speaks of "the dreadful loneliness of the selfish life." The law of personality is self-realization, and the law of self-realization is unselfishness. It is not only the teaching of Jesus; it is also the fact of experience.

(5) The ultimate category of thought must be personality raised to the highest power and without any limits save such as are self-imposed. Philosophy has been wont to find the final thing in an idea, or a principle, or a law. Democritus with his Necessity, Plato with his Idea, Aristotle with his Forms have been sedulously followed as to their method. But a self-existent idea or principle is a mere abstraction. Separate it from personality and it ceases to be real. We must assert a complete identity between the ultimate ontological reality, the ultimate ethical reality, and eternal, perfect and self-sufficient personality. According to our thesis, we do not say that the Godhead is a person, but that the Godhead is personality. We saw that the mark of a person was individuality, but that personality

required the surrender of individuality as an absolute thing. What man is in this respect potentially and progressively, God is actually and perfectly. But if a person attains personality according as he relates himself in the described way to other personality, it would seem to follow that *the perfect and self-sufficient personality which is the ultimate category of thought must be a complex of individual persons individually incomplete but finding their completeness in their common life and experience. Now this is exactly what is meant by the Christian doctrine of the Divine Trinity.* Three persons individually incomplete, mutually necessary, and wholly reciprocal in their action, constitute that ultimate which is required by all thought and all being; namely, personality eternal, perfect, self-subsistent and self-sufficient. Bearing in mind the proposed distinction between person and personality, we may say that the Father is a person, the Son is a person, the Spirit is a person, but that the Divine Personality is in neither of them alone, but in all of them as a mutually reciprocating total. As persons they are three individuals; as personality they are one individuality. Speaking of the Divine Persons, we may distinguish the individual wills, the individual feelings, the individual thoughts. Speaking of the Divine Personality, we no longer make the distinction: the will is one, the feeling is one, the thought is one. The multiplicity is lost in the unity, because the unity is not mechanically or arbitrarily achieved, but is the perfect coordination of the multiplicity in one common whole. All this grows out of the very nature of personality as we observe its conditions and its necessities in our own experience. If the analysis be really correct, we can be Hegelians in the conviction that the Absolute necessarily exists as a triunity (triad) in which isolated differences are negated and annulled, only instead of having a purely logical abstraction we have something that is throbbing with vitality—a self-conscious, self-determining, self-subsistent and self-sufficient triunal being such as is demanded by the very terms of our own experience, and by our very nature as persons slowly acquiring personality by transcending individuality.

(6) If the Godhead exists in this way, it must have what, for want of a better term, might be called an organizing principle. As has been said, the whole Trinitarian theory gets its initial impulse from certain Christian facts, although it has been made clear that these do not provide all the available data. We make a speculation, but for a practical purpose. It is the Christian facts that supply us with the suggestion that the organizing principle of the Godhead

is the priority of the Father in all respects. In him are the creativeness, the originativeness, and the causality. The Father exists eternally as Father; the Son exists eternally as Son; the Spirit exists eternally as Spirit. We might say that the function of the Father is to originate; the function of the Son is to affirm; the function of the Spirit is to execute. Yet the triunity is genuine because there is never any inward conflict; because the acceptance of the Father's will by the Son and Spirit, while it is invariable, is not automatic but personal; because the Father's will is the will of God only through its becoming also the will of the Son and of the Spirit; and because therefore a divine volition is the volition of the total Divine Personality. The priority of the Father is implied in the very term "Father," and it appears to be required in the nature of the case. The conception that is being suggested does not seem possible except on the ground that the initiating power and therefore the organizing power should be the peculiar right of one of the persons, and who could this be but the Father? On our analysis, the triunal mode of the divine existence appears as a necessary and eternal mode. God does not choose to exist this way: *He eternally finds that this is the way he is*. Let us say it reverently: He could not be otherwise if he would. The Son and the Spirit depend upon the Father, but he could not will them away, because he also depends upon them. This does not mean that God is necessitated by anything outside of himself. An externally necessitated God is a contradiction in terms. The only necessity that God is under is to be true to himself. He necessarily exists as multiplicity in unity because only thus can there be perfect self-subsistent and self-sufficient personality. But because the reason for all that God does is found entirely within himself, he is in the highest sense free. Personality is most free when it most realizes its own law, and the Divine Personality, doing this perfectly, is perfectly free.

Will this construction stand the test of its own data and of the demands which those data make? That is for others to say, but to the writer himself, who yet presents the construction only tentatively, it seems that it does. It takes care of the threefold method of God's historical self-manifestation; of the New Testament teaching as to Father, Son, and Spirit; and of the exigencies and peculiarities of the ordinary Christian experience. It meets the demand for some sort of eternal creation; provides for the nature of love as social and as integral in the divine nature; and is reconcilable with the apparent

process of self-consciousness as demanding the not-self. It is monotheistic; it is triunal without being tritheistic; it allows for the total Godhead being active in all divine action and at the same time allows for action that is peculiarly the Father's, or the Son's, or the Spirit's; and it provides therefore for a genuine Incarnation and for the action of the Spirit as personal action.

IV. The Theory and the Incarnation. The fact has already been emphasized that the prime practical reason for the Trinitarian theory was the necessity of grounding the Christian belief of a unique divine incarnation in Jesus Christ. It is worth while to see if the theory suggested really does that, and what significance for the Godhead the Incarnation may possess.

(1) If the Father is the source of the Son, and if the Son invariably affirms the Father's volitions, then by the hypothesis the Father may will that the Son shall enter into human relations and acquire a normal human experience. The Son's whole incarnate experience as the Christ is the expression and the affirmation of the Father's will. But it is more than that. It is the expression of the will of the entire Godhead. It is divine action, and yet it is peculiarly the action of the Son. It could not have been without the Father's will, but neither could it have been without the Son's will and without the Spirit's will. The Son consented to his own humiliation. That it was a humiliation is plainly the New Testament teaching. He laid aside his divine glory. He surrendered his place in the Godhead. By his native constitution the Father's will was the very law of his being, yet he consented to come into conditions where his affirmation of the Father's will was not spontaneous but marked by effort, and often by painful struggle. One hesitates to pry over-much into this mystery, but one may at least reverently recognize the overwhelming solemnity of the truth that is but faintly glimpsed. In him we see God because God was in him, and the sole possibility of it was in the way God eternally is.

(2) The Incarnation was not the mechanical or even the organic union of the man Jesus and the divine Son, but was specifically the experience of the divine Son in his new relation, and by the hypothesis the experience also of the whole Godhead. Most of the theories of Christ's person proceed on an impossible psychology. The idea of a double consciousness—one human and one divine—is no longer tenable. Jesus was not sometimes human and sometimes divine; nor was he half human and half divine; nor did he become progres-

sively de-humanized as he became progressively more divine. Let us have reality or let us have nothing. It were better to leave the problem forever untouched, deny outright its very existence if you will, than to attempt its solution by creating a greater problem still. Jesus was the Son of God in normal human conditions and his experience was precisely the experience that we should in the circumstances expect. The idea that he was actively present in the Godhead at the same time that he was undergoing his incarnate experience has had and still has powerful advocates, but the idea destroys the very fact from which it springs. The significance of the Incarnation cannot be less than that it was the successful attempt of the Son in conditions precisely our own to achieve that perfect Sonship which was yet his by native right. Is it too much to say then that *the Incarnation was the ethicizing of the Godhead*? It is difficult to see how the Incarnation could be genuine if it did not involve the surrender by the Son of the divine glory, so that the whole effect and meaning of the experience was divinely felt. And again it must be insisted that the possibility of this, if it be true at all, was in the triune mode of the divine life and in the priority of the Father's will. It was said above that the Son was necessary to the Godhead—that the Eternal Father could not be except as there was the Eternal Son. What is now being said, so far from contradicting that, requires it as its foundation. While the Father necessarily wills the Son there is no necessity that he should invariably will him in a certain mode. The Father is not free not to be Father, but he is free to choose how the Son shall be. He cannot will the Son away, for that would be to disintegrate the Godhead, but he can will that the Son shall become as a man. As we saw, the integrity of the Godhead depends upon the will of the Father, and we secure everything in allowing for the free exercise of that will. But the experience of the Son, involving, by the hypothesis, the action of the total Godhead, becomes also the experience of the total Godhead. It is the Son's experience peculiarly, but it is not his alone. Let us admit again that all this is speculation, but it is a speculation which seems to place us on the very brink of infinity, the while we are blinded at the vision of that divine Grace which fills the vista wholly.

(3) The Incarnation therefore reaches into the very Godhead, affecting it profoundly, and was the supreme sacrifice that the Godhead was capable of making. There is in the Divine Personality an element that would not have been there had the Son of God not

walked the earth as he did. In God there is now the possibility of a certain sympathy with man which is the basis of an ultimate reconciliation. In one and the same historic act, Deity was made human and humanity was made divine—specifically, that is, but not generically. Christ therefore not only did something for man that needed to be done, but he did also something for God that needed to be done. The question, "Was Christ's work for man or for God?" quite misses the point. *The total earthly experience of Christ was as necessary for God as it was for man, although in a different way.* The possibility of the reconciliation of God and man was achieved in and through the Incarnate Son and what he did. A greater thing than this God could not do. We saw before that, on the triunal theory, the Divine Personality is self-sufficient. It needs nothing more. Creation is a superfluity. Its motive is in the largest sense altruistic. But this involves the fact that creation is a free divine volition, and that in view of his freedom and omniscience the responsibility for it rests back upon the Creator. The Incarnation must be related to that fact. Just how that relation is to be conceived is, of course, another question, but it may at least be conceived as God's recognition of his responsibility. He makes a personal entrance into the entire cosmic and human and moral process which is essentially different from what we call his immanence. He comes by suffering, because that is the way he *must* come, and the suffering is not indirect and by proxy, but direct and personal. He spared not his own Son, but freely offered him up for us all, and how shall he not with him freely give us all things? God is a suffering God or he is not God at all. Incarnation and redemption is not an afterthought with him: it is implicit in the very fact and meaning and purpose of creation. He could create, and he did; he must redeem, and he did. Being as he was he could do no other, and the possibility of his doing as he did was solely in his being as he was. In the Person of his Son he came into the humanity which he himself created, and the Incarnate Son becomes the way, the only possible way, through which humanity returns to God.

(4) If there is any truth at all in these considerations they seem to justify two further inferences. The first is that creation is constituted with reference to the constitution of the Godhead. Creation is as it is because God is as he is. Men are as they are because the Divine Persons are as they are. The possibility of the Incarnation is in the very plan of the world. This indeed is plainly the

teaching of Paul in Colossians. There is, so to speak, a most perfect congruity between God and his work. The total cosmic fact is in the most profound sense a divine revelation. We know what God is because he does what he does, and he does what he does because he is eternal, perfect, self-subsistent, and self-sufficient personality. The second inference is that creation as it is could not be except that God existed triunally. God could create as he did only as he could redeem, and he could redeem as he did only because in the Godhead was the possibility of Incarnation. Without Incarnation there could have been no Redemption, and without Redemption there could have been no creation—that is, no creation as we know it. What would be the creation of a bare solitary God we cannot say because we do not know. We cannot even surmise. We can only say that he could not create on the present plan, with its demand for freedom and grace in the Creator, and for his personal entrance into the very life of his own work.

What is the value of such an attempt to "think through" as this? The writer is frank to record his conviction that for many people, and perhaps an increasing number of people, it has no value at all. Such people, in so far as they have a Christian interest, would base their indifference either on the contention that the present demand on Christianity was for doing rather than thinking, or on the contention that Christianity was to be held in entire separation from philosophy. As to the first, it should be pointed out that there is not a projected program of action of any kind that does not proceed consciously or unconsciously upon a theory. The most "practical" people in the world have an idea which they are concerned to see realized. As to the second, it should be pointed out there must needs be philosophies, and if philosophy is not Christian it is very likely to be anti-Christian. In the long run, the battle for Christianity will be won not in the trenches but in a few quiet places far back of the line. Thinkers come and thinkers go, but thought flows on forever. So far are Christianity and philosophy from being separable that if Christianity does not show itself capable of being constructed into a world-view, to which no single fact or experience is alien, then Christianity must surrender its claim to be the final religion. The practical work goes on, but it goes on because of the assumed soundness of the truth that lies behind it. Let that truth be incessantly called in question, let something directly antagonistic obtain general credence, and Christian activity will lag. For all that ideas are under

suspicion, ideas are the decisive factors in human progress or decadence. The passing of one civilization and the coming of another is but the passing and the coming of an idea. Ideas are an approach to omnipotence. All of which is but a justification of any serious attempt to ground Christianity, not in a book, not in an institution, not in a history, but in the nature of things. Has Christianity a comprehensive cosmic sweep? Is it the obvious key for the lock? Does it contain the solution of the whole moral problem? Is it the universal interpreter to which no symbol is meaningless? These at least are the crucial questions, and even so halting an attempt to say something about them as this has been is open to criticism only on the ground that the case is not made out; never on the ground that method, motive, and purpose are not in themselves justifiable.

THE ARENA

RELIGIOUS EXPRESSION THROUGH RURAL POEMS AND SONGS

THE life and experiences of a people are expressed through its poems and its songs. With the rapid growth of the cities in the United States, which has urbanized a large per cent of our people, we have developed an increasing supply of urban literature coming from city-minded people. Just as the rural population has decreased in percentage so has the production of rural poems and songs decreased. Recently, at an encampment of a religious organization the membership of which was made up mostly of young people from the churches of a certain American city, the writer could find but two rural songs in the song book that was being used. These songs were "America" and "Scattering the Precious Seeds." This urbanizing of the rural mind through the use of poems and songs which appeal to city people, and which are seldom based on agricultural life as we know it in America, is one of the things that the new but great rural movement is bound to correct. The religion and the sentiments of the soil are rapidly developing poets and singers who are interpreting this peculiar new life of the American farmer. The future will see great strides in these directions. The farm poets will see visions, and these visions will be expressed to the world in terms of agricultural thought. Who but a farm poet could catch the vision of the Christ and his religion in that commonplace farm product, the potato?

THE SONG OF THE POTATO

BY REV. R. D. MORGAN

I was born long ago, I cannot tell when,
But I'm older than all the races of men;
In the far away South, by the side of the sea,
A birthright commission was given to me.

And so through the ages my business has been
To supply the real wants of the children of men;
I've traveled as far as the races have run,
And comforted all like the rays of the sun.

I am only a spud, a commonplace spud,
I thrive in the sand and I thrive in the mud;
At home with the rich and in love with the poor,
I'm the friend of all men from mountain to moor.

I'm here on the earth with a great work in hand,
Like the Master of old, on the sea and the land,
So I take my own place as he hath decreed,
And strive in my way to relieve the world's need.

And happy the man who doeth the same
In obedient love to that Wonderful Name,
And comforts the child on the poor cottage floor,
Or the wanderer lost on the pitiless shore.

Tennyson expressed in rural terms his vision of God and his incomprehensibility when he wrote:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little Flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Poetry and literature have many similar examples, but how little are they used. The great rural poems must be gathered and used, for they may contribute a large share in reviving and enhancing

THE COUNTRY FAITH

BY NORMAN GALE

Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er has been.

Trust in a God still lives,
And the bell at morn
Floats with the thought of God
O'er the rising corn.

God comes down in the rain,
And the crop grows tall—
This is the country faith,
And the best of all.

Rural religious songs must not be overlooked nor neglected in charging rural life with the religious spirit. "Bringing in the Sheaves," "There

Shall be Showers of Blessing," "Beulah Land," "Joy to the World," "The Church in the Wildwood," "Day is Dying in the West," "America," "The Call of the Reapers," "The Farmer's Song of Praise," and similar songs must be more universally sung among the country people. One of the surest ways to instill a love for country life among rural folks is to have them sing about it. Every civilization and each national group has its songs, which interpret its thoughts, motives, emotions, and ambitions. The spiritual element in agricultural life may be greatly enhanced through the medium of rural songs. With the increase of our city population, "The Star Spangled Banner," which is not a rural song, has come into greater favor as a national hymn; but "America" will ever hold first place in the hearts of those who are truly country bred.

Syracuse, N. Y.

GARLAND A. BRICKER.

DESULTORY READING

TO THE EDITOR: May I have a word with the ambitious, sensible young preacher?

Having myself been over the road, with more than a full share of blunders, an observation or two may not be out of place.

The first is, genius in a preacher is not what is commonly supposed. It is nothing more than a determination to hold the mind to a given subject until it is fully comprehended. In other words, making your mind mind you. Anything less is intellectual dissipation.

It is pleasant to read the daily papers, and the fascinating articles appearing in the periodical press. Magazine articles now-a-days are, as a rule, produced by the ablest writers, but they cannot be relied upon as the preacher's stock in trade; nor can an article in the cyclopedia furnish all needful material for the sermon. There must be toil, and sweat, in other and more extended forms.

The real danger lies in the fragmentary nature of such method of study. It leads a man, especially the young man, into odd hours and haphazard ways, with reliance on moods. Steadiness of application is ministerial genius, and indispensable to intellectual growth. It is simply disastrous to sit and fly the leaves of the Bible over for a text, or some book or magazine for a catchy subject for a sermon. There is such a thing as having one's own independent meditations and conclusions; and these, for some reason, interest and profit an audience more, far more, than retailing things not coined in your own soul.

Beware of desultory reading. By this is meant allowing some interesting subject or story of no specific value to divert you from the solid task with great books.

This by no means involves neglect of the literature of the day, and every young minister must be a careful reader of our own *METHODIST REVIEW*, if he expects ultimately to stand up alongside of great men.

Portland, Oregon.

C. E. CLINE.

THE ITINERANTS' CLUB

THE CHURCH OF THE LYCUS

THE COSMIC CONCEPTION OF CHRIST. COLOSSIANS 1. 13-18.

BISHOP LIGHTFOOT in his Commentary on the Epistle to the Colossians gives an extended and scholarly discussion of the Churches of the Lycus which every student of the Epistle should not fail to read. They are the churches of Colossæ, Laodicea and Hierapolis.

They are called the churches of Lycus, because they were in the Lycus valley, and in a triangle not far from each other. Their significance to us especially is that to one of these churches, that of Colossæ, one of the most important of his letters was written. A remarkable thing about the letter is that, as Lightfoot says, "it was the least important church to which any Epistle of Saint Paul was addressed."

In some regards it is the most difficult of Paul's letters to interpret. We say of Paul's letters, because though for a time questioned it is now generally conceded that Paul is the author. The difficulty that meets the commentator is to ascertain the precise form of the heresies which it proposes to correct and the exact meaning of words which Paul employs.

It was also a church which Saint Paul had never visited. Though in his travels as shown in the Acts he must have passed near it in his journeys, there is evidence from the letter itself that he did not go there. The further fact that he did not found the church raises the question as to who founded it and how did Paul get his knowledge concerning it.

Colossæ was an old city. Cyrus with his army passed through it as shown in the Anabasis of Xenophon: "Having crossed the stream Mæander, he went forward through Phrygia, one day's march, eight parasangs, till he reached Colossæ, a populous city, wealthy and of considerable magnitude."

Herodotus is quoted as saying that Xerxes passed through Phrygia, on his way westward and came to "Colossæ, a great city of Phrygia, where the river Lycus tumbling into a chasm in the ground disappears, and then at an interval of some five furlongs reappears and discharges itself into the Mæander." By both writers it was evidently a prosperous city of that period.

The exact size and condition of the city at the time Paul wrote this letter need not concern us now. Paul had received his information about conditions then, evidently from two sources: one was Epaphras, believed by some to be the Epaphroditus of the Philippians, and the other Onesimus, a runaway slave from Colossæ. How they became acquainted with Paul we do not know. It is supposed by Lightfoot that Epaphras came to Paul in his imprisonment either at Cæsarea or Rome, most probably at Rome, and gave him the outline of the conditions affecting the church at Colossæ and sought his help. This led to the letter now under considera-

tion. There seems to be no contemporary information as to the condition of the church and we must depend on the Epistle itself to guide us. This letter, Canon F. B. Westcott has said, "short as it is, has given the place undying fame."

He begins his Epistle with the usual salutation, thanksgiving, and prayer, in their behalf. And then, as if to indicate at once the purpose of the Epistle, he sets forth that sublime Christology which presents Christ not only in relation to the individual, but to the universe, in verses 13-20.

We may note the compactness and fullness of the apostle's style. There is no waste of words. It is not rhetorical, nor on the other hand is it destitute of beauty of expression? It is the rugged style of a strong man, dealing with the subtle problems which have ever been characteristic of the East. This Christological passage is worthy of the profound study which has been given to it by the commentators. We can only mention the main outline of the passage before us—Col. 1. 13-18.

In Paul's earlier letters he has dealt at length with the personal salvation of the believer by Christ's sacrificial death as opposed to salvation through legalism. In this passage he is setting forth Christ in his cosmic relations. The Kingdom into which God has brought his people is "the kingdom of the Son of his love." Col. 1. 13. The Son of his love is further described in verses 14-18. "In whom we have our redemption; the forgiveness of our sins." 1. 14. This is the teaching of the Epistle to the Romans and is fundamental in Pauline teaching. "He is the image of the Invisible God, the first-born of all creation." 1. 15.

The word image is not "mere resemblance." It implies his "representation by an archetype." It may be used therefore to express resemblance in some essential character. "Christ is here the visible manifestation of the invisible." (Abbott.)

Christ is also the first-born and therefore the heir to all the blessings that belong to the Kingdom of "the Son of his love." Christ is not a part of creation, but the first born before creation. The context clearly gives this meaning. Christ stands in relation of first-born in dignity to every created thing. (Alford.) This thought is further expressed in the 16th and 17th verses, "for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist [or hold together, margin]". There is evidently a reference here to the false philosophies which were disturbing the church and which it is the aim of this letter to correct. The precise reference of all the terms, thrones, dominions, etc., cannot be determined with precision at this time. The positive character of the apostle's teaching, however, is clear. This passage is strikingly similar to Heb. 1. 1-3, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." Also in Heb. 1. 6, "And when he again bringeth in the

first-born into the world he saith, And let all the angels of God worship him."

Christ is not only the first-born of creation, but he is the head of the church and the church is designated as his body, through which his activities for the establishment of his kingdom are carried forward in the world.

In the 18th verse Christ is also set forth as the beginning, the primal source of everything both natural and spiritual, and is the "first born from the dead; that in all things he might have the preeminence."

ARCHAEOLOGY AND BIBLICAL RESEARCH

A NEW JERUSALEM

THE capture of Jerusalem by British troops under General Allenby on December 10, 1917, is the culmination of a well contrived plan, cleverly executed and pregnant with possibilities. The occupation is only an incident, a small part of a larger scheme. The British victory is far greater morally than it is politically or militarily. It will be a severe break-down to German prestige in the Orient. It must needs discount the faith placed by the Turks in the ability of Teutons to replace England's influence by the formation of a great confederation or empire which was to overthrow British supremacy among the nations. Almost the entire world will rejoice that the Turk has been driven out of the Holy City. The Christian Advocate has stated the case well: "To the Jew it is a signal that his wanderings are over. To the Christian, Greek, Roman, or Protestant, it lifts the bloody hand of the Turk from the tomb of the Saviour. To the Mohammedan in India and Africa it carries the news that Great Britain, and not Turkey, is the power to be respected and obeyed."

The successive and successful capture of El-Ariah, Rafa, Beersheba, Hebron, Bethlehem, and Jerusalem, as well as Gaza, Ascalon, and Jaffa and other less known places along the coast—and let us hope of Haifa, Beirut, Tripoli, Latakia, and Alexandretta, as well as Damascus, Homs, Aleppo, and other inland towns—is simply the welding of a double chain, first, for the protection of Egypt and the Suez Canal; and secondly, for intersecting the proposed Berlin-Constantinople-Bagdad railroad.

This campaign to Jerusalem, covering much of the territory over which the children of Israel passed on their way from Egypt to Canaan under Moses, was laid out by General Murray in January, 1916, and executed by General Allenby, though exceedingly successful, has not been, nevertheless, a pleasure excursion, but rather a series of engagements and of weary marching through dreary deserts, void of vegetation and comparatively waterless. To facilitate transportation a railway was constructed all the way from Kantara, near the Suez Canal, along the coast to Rafa, and thus to connect with those running north, recently built by the Turco-German forces. Miles and miles of water mains were also

built near the railroad. The battle of Romani between Katra and the coast deserves mention, for here Colonel von Kressenstein of the German army was overwhelmingly defeated. His army of 18,000 was routed and beaten, for fewer than one half of his men escaped. From this on the Turks were on the defensive. The British resumed their fighting early in the fall, and captured Beersheba on October 21, a week later Gaza, and on November 19 Jaffa. From that date on it was only a question of days when Bethlehem, Jerusalem, and places less known would fall into the hands of the brave but humane soldiers from England and Wales, who till three years ago knew much more of coal mines and Sunday schools than they did of swords and machine guns. When this great war is over what splendid Sunday school teachers these soldiers from London and the principality who have taken part in the campaign through the Holy Land will make.

The fall of Jerusalem on December 10 sent a thrill of joy through the greater part of the civilized world. Jews and Christians and even many Mohammedans were jubilant because the cruel Turk was no longer master of the city of David, a city sacred to the three great religions, to the Moslem on account of the Mosque of Omar, to the Jews as the burying places of their ancient kings and their great temple, and to the Christians because of the upper room, Calvary and Gethsemane.

December 10 will, no doubt, add another feast to the Jewish calendar, and will be to the Jewish people what the fourth of July is to all patriotic Americans.

This day of bloodless victory will demonstrate to the entire world, regardless of creed or nationality, that war is possible without wanton atrocities, barbaric devastation, ruthless destruction, and multitudes of unnamed crimes. General Allenby might have taken Jerusalem some days before he did, had he chosen to use heavy artillery and imitate the stormers of Rheims and other cathedrals. This, however, could not have been possible without exposing many a sacred edifice and holy spot to utter destruction. His march through the desert to Beersheba, Hebron, Bethlehem, and Jerusalem stands in marked contrast with that of the Teuton armies through Belgium and Northern France. As far as we have heard, not one monument, Jewish, Christian, or Mohammedan, was destroyed or in any way hurt in any of the ancient cities through which the British forces passed and which they now occupy. Nay, more, General Allenby having entered Jerusalem, delayed not in issuing a proclamation written in Arabic, Hebrew, English, French, Italian, Greek, and Russian, which he had posted on the citadel and in many public places, commanding that all the holy places should be protected in harmony with the feeling and beliefs of those to whom they belong. What a pity he was not there a few days earlier so as to issue one in German and Turkish before the Church of the Holy Sepulcher was looted and robbed of its jewels and most sacred treasures!

The manner in which the victors entered the city deserves mention. There was no advance in triumphal chariots or automobiles, or on richly caparisoned horses, but General Allenby and a few of his staff, some repre-

sentatives of France, Italy, and America came afoot. No wonder the population received them with joy and applause.

A part of the proclamation "to the inhabitants of Jerusalem the Blessed and the people dwelling in its vicinity" reads as follows:

"Furthermore, since your city is regarded with affection by the adherents of three of the great religions of mankind and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore, do I make it known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary places of prayer of whatsoever form of the three religions will be maintained and protected according to the existing customs and beliefs of those to whose faith they are sacred."

"Guardians have been established at Bethlehem and on Rachel's Tomb. The tomb at Hebron has been placed under exclusive Moslem control."

All lovers of humanity and freedom have great reason to rejoice that Jerusalem is in the hands of the British, that the flags of the Entente Allies have replaced those of Germany and Turkey, and especially that the Cross has taken the place of the Star and Crescent. Let us hope and pray that this recent and last capture of Jerusalem, captured and recaptured and then captured again may be the final one, and that henceforth peace may forever reign within her walls. "The bare category of the disasters which have overtaken Jerusalem is enough to paralyze her topographer." In the past, when war was young, and the gigantic instruments of war had not been invented, its very position made it the most desirable of capitals. As three sides were by nature all but impregnable, attack was generally always made from the north. What city has had so many sieges? We can trace back its history at least 4,000 years, longer perhaps than any other city. We first hear of it in connection with Melchizedek, the priest-king, who met Abraham on his return from pursuing the four northern kings who had invaded Palestine. Several centuries later it figures prominently in the Tel-el-Amarna tablets, as an Egyptian stronghold in distress. Indeed, seven of these letters to the Egyptian monarch are from Jerusalem, then called Uru-shalaim. When Joshua made his victorious campaign against Canaan, Jerusalem was one of the cities which he failed to take. David had been king for some years before he succeeded in subduing the Jebusites and capturing their citadel. From that time on it began to assume greater importance. Solomon enriched and enlarged it, built palaces for himself and household and the Temple of Jehovah. He gathered vast amounts of silver and gold and other treasure. About 928 B. C. Shishak (Sheshouk), taking advantage of the dissensions between Rehoboam and Jeroboam, made war against Jerusalem, captured it and took away the treasures from the king's palace as well as from the Lord's Temple. Nearly eighty years later it was taken by the Arabs and Philistines (2. Chron. 21. 16). It could not have remained long in their possession, for in 786 Jehoshaphat, king of Israel, came against it, and like all conquerors, he, too, took all the gold and silver and much other treasure from the sanctuary and royal palace. Sennacherib of Assyria, in his march

against Egypt in 701, found sufficient time to send from Lachish, which he had captured, a small army against Jerusalem, demanding its surrender. For some reason the Assyrians failed to occupy Hezekiah's capital. Nebuchadnezzar besieged Jerusalem three times, first in 597, then in 594, and finally in 587 or 586. During these eleven years he not only robbed the palaces and temple of their treasures and sacred utensils, but burnt them, broke down the walls, and deported the nobles and best citizens. From that time on, for two hundred and fifty years or more, Jerusalem played an unimportant role. In 332 Alexander the Great became its ruler. If we are to believe Josephus, Jerusalem received the great king with gladness. He entered the city as a friend rather than conqueror. On the division of the empire the Holy City became once more a plaything between rival kings. Ptolemy Soter of Egypt reduced the city in 320 and led away many captives. It was taken by Antiochus the Great in 203, but recaptured by the Egyptians four years later. Their victory was short, for in 198 we find the Syrians under Antiochus III, or Great, in control. It was next taken by Jason in 170, two years later by Antiochus IV who called himself Epiphanes. He was a ruthless warrior and a heartless ruler. He massacred thousands of the people and desecrated the temple, going so far as to offer swine upon its altars. He also destroyed the altars of Jehovah and substituted other altars in its place.

The Jews were so outraged that they broke out in open rebellion, led by the house of Maccabee. Syria lost control for a time. They were driven out of Judea in 165, but the akra or citadel of Jerusalem was not taken till 142, or, according to others, 139. The city once more surrendered to Antiochus Sidetes in 134, but was soon lost to John Hyrcanus.

We next hear of Roman interference and the capture of Jerusalem by Pompey in 63, who did as little damage as possible to the old city. In the year 54 Crassus came and took much treasure from the temple. In 40 we find Herod procurator of Judea. In the same year the Parthians made war upon Jerusalem and captured and plundered it, and made Antigonus king. His reign was short, for Herod and Soelus, a representative of Mark Antony, recaptured the city in 37, when the great Herod became king of the Jews in fact as well as by the title of Roman authority. Under his long reign Jerusalem reached the summit of its prosperity. This brings us down to our era.

After nearly a century of rest and peace we come to the beginning of the end, when in 70 A. D. Titus, Vespasian's son, and his legions besieged and captured Jerusalem. He razed its very foundations and put numberless Jews to the sword. Then ensued another sixty years of rest when Bar Cocheba succeeded in taking possession of their beloved city. His triumph was short, for he was soon driven out by the Roman forces under Severus. Hadrian in 132 subjected the city to utter destruction, and attempted to blot out all traces of Jewish and Christian traditions and influence. He banished on pain of death all Jews from Jerusalem. He went as far as to give it a new name: *Aelia Capitolina*. He is reported to have built a temple to Jupiter on the site of Herod's temple and another to Venus on the spot where our Saviour is said to have been buried.

It was two centuries before a new era of restoration and building commenced. This was begun under Constantine and continued under the Empress Eudoxia and the Emperor Justinian. Eudoxia made Jerusalem her new home and had the walls of the city rebuilt.

Chosroes II, king of Persia, brought his forces against the city in 614, and after a siege of three weeks captured it and destroyed many of the places sacred to the Christians. Fourteen years later the Emperor Heraclius made peace with the Persians, and bore back the captured fragment of the cross taken away by Chosroes.

In 637 Jerusalem ceased to be a Christian city. Caliph Omar defeated the Eastern emperor, and Mohammedanism became established in the Holy City. Omar erected a huge wooden mosque on or very near the site of the Jewish Temple. This plain structure gave way about half a century later to what is usually known as the Mosque of Omar. Omar was a broad-minded man with a big, generous heart. His successors were less tolerant. The Arabs were replaced in 969 by Unex, Caliph of Egypt. Another century passes and in 1076 or 1077 the Seljuk Turks took the city from the Egyptians and ruthlessly massacred 3,000 of the inhabitants. They forbade Christian pilgrimages. This and other cruelties so enraged Christian Europe as to bring about the First Crusade. Here it should be mentioned that the Egyptians took the city from the Turk in 1098, but held it one year only when "The Soldiers of the Cross" on the fifteenth of July, 1099, took Jerusalem by storm and made Godfrey of Bouillon its king. The next eighty years was a period of peace and building activity. During this Christian domination many churches and religious structures were erected.

In 1187 Jerusalem became once more a Moslem city, when it surrendered to Saladin, Sultan of Egypt and Syria. His treatment of the Christians was very generous. Richard, the Lion Hearted, tried in vain four years later to wrest Jerusalem from Saladin. The walls rebuilt or repaired by Saladin in 1192 were destroyed by the Sultan of Damascus in 1219. Frederick II, Emperor of Germany, was the next to gain control, and Jerusalem was under Christian dominion from 1229 to 1244. It was at the close of this short period that the Khavizimian Tartars sacked and captured the Sacred City and perpetrated all manner of atrocities. Their occupation of the city was brief. These barbarians were driven out by the Egyptians, who held it till 1517, when they were conquered by Selim I, Sultan of Turkey. For four hundred years, 1517-1917, Jerusalem remained in the possession of the Ottoman Turks, with the exception of one short period of eight years, 1832-1840, when Mehemet Ali, viceroy of Egypt, threatened to set up an independent empire over a large part of Ottoman territory. Too bad the power of the unspeakable Turk was not allowed to break at that time. This might have been so, had it not been for the intervention of England, Austria, Prussia, and Russia.

This brings us to the last capture or rather surrender of Jerusalem to the British forces, December 10, 1917. No man on the globe should be sorry that for the time being at least, Turkish misrule and tyranny have come to an end in the Holy City, and with this, the long cherished

dream of Prussianism, with its barbaric and unholy Kultur. How cunningly had the Teutons played their game for thirty years or more in every portion of the inhabitable world. Their excavations in Mesopotamia, Asia Minor, Syria, Palestine, and other Bible lands, under trained scholars, often military officers, were, as we look at them now, not exactly unselfish or in the interest of science and the advancement of knowledge. Under the guise of scholarship they have secured much data of capital interest to military Prussianism in these old lands. There is scarcely a town of any size in Asia Minor, Syria, or Palestine where some Germans may not be found. The majority of hotel-keepers are Germans. Some of the finest buildings in Jerusalem belong to Germany. They have not only some German colonies, but they, by flattery and bribery, have worked hard to gain control of the ones established by German Jews.

The semi-pious, brotherly visit of Kaiser Wilhelm II in 1907 to Constantinople and Jerusalem was wisely and deliberately planned. It was sowing seed in hope of a future abundant harvest. He succeeded in placing thousands of educated Teutons in influential positions from Constantinople to Aleppo and Damascus. His solemn promise to become protector of the Moslem people was only a part of a larger scheme. But the followers of the Prophet cannot all be duped. They know Turkey too well and have suffered too much from its cruelty and rapacity. Thus the Fellahs of Egypt, the Arabs of the Hejas, and the Mohammedans of India and some other lands, have, for the greater part, turned their back on Turkey and welcomed the more benign rule of Great Britain. It now looks as if the Turco-German alliance has met its Waterloo, as far as Jerusalem and Palestine are concerned.

What will become of Palestine after the great war is over? This is now the uppermost and most natural question. If the Entente Allies are victorious—and who can doubt it?—we may fully expect a Jewish state under the protectorate of Great Britain, France, Italy, or the United States, or of all these countries combined. Mr. Balfour, doubtless with the knowledge and consent of the Allies of his country, has promised so much. In his letter of November 9 to Lord Rothschild he wrote: "The government view with favor the establishment of Palestine as a national home of the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

Should this dream of the Zionists become a reality, and the prayers of devout Jews be answered in the very near future, not all Jews will immigrate, nor one fifth of the fourteen millions now in existence. Palestine is too small for that. Mr. Morgenthau said recently: "To us and our children, America, too, is veritably a holy land." The bulk of the Jews in England, France, and other countries will most probably prefer to remain where they are than to try their fortune in the "Promised Land." We may, however, in the course of time, if this new state is to spring up, fully expect that its population will be preponderatingly the descendants of those whom Moses, nearly thirty-five hundred years ago, led from

Egypt and Canaan, and that Hebrew will be the vernacular of those Jews from every quarter who will flock to the Holy City.

It will be a state where the Jews may legislate for themselves, where this old race, persecuted as no other has ever been, protected by some great power, may have home rule and independence.

FOREIGN OUTLOOK

SEPARATION OF CHURCH AND STATE IN GERMANY

In the last years before the outbreak of the present war one of the most significant features of the life of the common people of Germany was the growing disaffection toward the State Church. This feeling was expressing itself in a pronounced "secession movement." The outbreak of the war instantly checked that movement. A variety of causes probably also softened the feeling. The secession movement was, on the whole, far from salutary, for it was essentially a negation. Yet it was a natural result of an evil condition. It was one of many signs of an urgent need of some sort of reformation. While the unrest of the masses was expressing itself in the secession movement, or at any rate, in a general aloofness from the church, many thinking people, among them many theologians, were weighing and discussing the question of the separation of church and state. It is all too true that the German clergy, as a whole, has been much held in check by the authority of the state. But it is gratifying to note how many men of great reputation were striving openly for a liberation of the church. Evangelical Christianity has and will have a tremendous task in Germany. The issue must depend in no small measure upon the liberation of the church from the trammels of state control. Without such emancipation she cannot fulfill her mission. Not that we would presume to say that in no case can a "national" church fulfill her mission. But one ventures little in declaring that no church held in subjection to state control as the German church is held can live out her true life.

The attitude of the leading theologians toward the problem of church and state before the war was—broadly speaking—threefold. Some cordially sanctioned the present system, though of course recognizing the need of relief from certain minor evils. A few frankly advocated the separation of church and state. Of this class a very few desired an immediate separation, while the larger number sought separation as the goal of a gradual process. But the third and largest group sought for a more or less vaguely defined "liberation" of the church which should not at all involve a disestablishment. For this end such notable men as Stöcker and Beyschlag labored. These and many other like-minded men were exceedingly bold and vigorous in advocating their policy. In the last ten years before the war the number of articles and brochures written in favor of this idea was very considerable. Of special interest

is the position of Troeltsch. He advises against all agitation for an early separation of church and state, favoring rather the policy of a gradual liberation of the church with a view to separation as the ultimate goal.

Our readers will understand our satisfaction in a characteristic passage like the following from Heinrich Hoffmann, one of the greatest German preachers in the latter half of the nineteenth century. His theme was "Thoughts on the Church's Future Progress." Among other things of the same tenor, he said: "The Lord has assigned the services which his laborers in the church are to render; a sign that to him, their great Head, they should be answerable, and independent of other power. As in all civil affairs they certainly should be subject to human order and authority, just so certainly in affairs of religion they should be independent of every world power. . . . No king has, by God's grace, so clear a right to his throne as the church of the Lord, by God's grace, has her right to complete independence." There is good reason to hope that such wholesome evangelical sentiments will sooner or later effectually assert themselves. The need is great. A liberalizing of the German government seems to be an inevitable consequence of the war. Will the liberation of the church come with it?

Incidentally, it will be of interest to note that one of the objections to the immediate disestablishment of the church is based on the fear that the great diversity of theological standpoints would result in an immense confusion and strife for the control of congregations and professorships. At present, it is claimed, some approximation to a *modus vivendi* exists. But this is to cry Peace! peace! when there is no peace.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

Good Ministers of Jesus Christ. By WILLIAM FRASER McDOWELL. 12mo, pp. 307. New York and Cincinnati: The Abingdon Press. Price, cloth, \$1.25 net.

IN 1876 the present editor of the METHODIST REVIEW was pastor of Spring Garden Street Church, Philadelphia, located near Bishop Simpson's home and attended by his family. In that year the request came to Bishop Simpson from Yale to deliver the Lyman Beecher Lectures on Preaching. The venerable bishop told his young family pastor about it, said he had asked to be excused because heavily burdened by official duties. "I cannot possibly get time to prepare a course of formal lectures," he told the Yale authorities; "you must excuse me." But they replied, "You don't need to prepare formally; just come and *talk to* our boys out of the fulness of your knowledge and experience, and your wisdom and interest

in them. That is all we ask." On that clear understanding, Bishop Simpson consented, and in 1878, at the age of sixty-seven, turned aside from the compelling drive of official work and went to pour his heart out to the Yale boys on the greatest business in the world. Before he went, he tried the lectures on his young minister, by running over with him the outlines and summary. Forty years later the same listener again had the honor of a private rehearsal preceding public delivery, when Bishop McDowell, having consented to deliver the Lyman Beecher Course, ran over his outline and some of the amplifications to that same young minister, a shade or two older, in 1916. That experience may be of no consequence to anyone but the writer, who, having thus obtruded his personality, takes opportunity, from his moment in the edge of the limelight, to say that he counts himself fortunate in having survived the forty-years' interval for the privilege of gathering in the second course of Lyman Beecher lectures given by Methodist bishops. The experience is to him a cup of exhilaration, mixed of numerous ingredients. Overlapping both of these courses, and covering the intervening courses, should qualify him to form some fair estimate of the Yale Lectures on Preaching for 1917. Perhaps the first and most central and most pervading fact about Bishop McDowell's course is that the whole is Christo-centric, every sentence centering on the ever-living Master of men. The ministry of Jesus is exalted as the model and inspiration for the only possible potent ministry in these and all future times. He never loses sight of Christ, and every page is saying, "That one Face ever grows and grows, becomes my universe that feels and knows." The condensed outline of the eight lectures follows: The Ministry of Revelation ("Show us the Father"); of Redemption ("He shall save his people from their sins"); of Incarnation ("The Word was made flesh and dwelt among us"); of Reconciliation ("We are ambassadors for Christ"); of Rescue ("The Son of man is come to seek and save that which was lost"); of Conservation ("It is not the will of your Father which is in heaven, that one of these . . . should perish"); of Cooperation ("We are workers together . . . and members one of another"); of Inspiration ("The Spirit of the Lord is upon me"). A thoroughly trained, highly cultivated, variously disciplined man in his prime stood to deliver the Yale Lectures on Preaching in 1917, a bishop regarded by the churches and universities of America as worthy and able to succeed Matthew Simpson on that platform. His life-long preparation included the nurture of a religious home, four years at Ohio Wesleyan University, three years in Boston Theological School, eight years in pastoral service, nine years as chancellor of a young and struggling Western university, five years secretary of the Board of Education of the Methodist Episcopal Church, thirteen years in the episcopal office, a tour through foreign mission fields around the world. What theme did this accomplished twentieth-century man, aware of all modern thinking, choose for his Yale lectures? In the early nineties the Eastern seaboard caught sight of a new star rising in the sky above Denver, resembling in its shining the fuller-orbed light of Henry W. Warren, resident bishop at Denver. Newspapers containing reports of sermons and ad-

dresses by the young chancellor of Denver University floated east and west from the Rocky Mountains to both coasts. Addresses and sermons seemed to have but one theme—Jesus. Eighteen years after his chancellorship was over, a friend wrote him, asking for a list of the texts and subjects of his nine baccalaureate sermons at Denver, and received this reply: "They were all on one theme. A different text every year, but the subject was always the same. Strictly speaking, I never have been talking about anything else than that one theme—Jesus." Just like Phillips Brooks, who said he virtually had but one text in a life time of preaching, "I am come that they might have life." How monotonous! Yes, as monotonous as the shining of the heavenly bodies; as the perpetual recurrence of sunrise and splendored western skies, and the night sky, brilliant with crowded worlds and streaming with galaxies. Yes, monotonous and measureless as the vast universe. If a young minister chooses that theme and sticks to it and lives up to it, passionately, the Lord will stick to him and see him through. In Ohio Wesleyan, that seat of fervent, intelligent, robust religion, where young men are educated, not merely stuffed, in that nursery of ministers and missionaries and bishops, young McDowell was under the presidency of that snewy and resolute and evangelistic "old Roman," Dr. Charles H. Payne, whose mighty appeals and irresistible challenges brought a thousand of his students to Christ, fairly dragging some of the best of them, as by the hair of their heads, to the altar of surrender. From that nobly influential college William F. McDowell went out into the world "determined to know nothing among men save Jesus Christ, and him crucified." From then till now he has lived up to it with burning zeal and intense concentration, and never more radiantly than at Yale in April, 1917. The aim and stress of every lecture was to hold the young ministers in the very presence of "that Other Minister" in Galilee and Judea, who is the model and inspiration of every truly successful ministry. The book in which those lectures are now published glows like a bed of coals with intellectual light and spiritual heat. It is an open fire for mind and soul to warm themselves by. By his genius for epigram and felicitous phrasing and incisive drive at the heart of things and flashing suggestiveness the lecturer reminds us of that rare spirit, Albert J. Lyman; and to both of them might be applied the epithet used concerning Karl Ritter, the sculptor, "A gleaming personality." Good Ministers of Jesus Christ is a living book, every page of it throbbing and tingling. The demand for it through many months has been large at book stores in all parts of the country. We bring to our readers what seems to us the part most urgently important, indeed, *momentous beyond expression, to all our ministers and churches*. Without quotation marks we transcribe here a large section of the lecture on "The Ministry of Conservation": The work of conservation relates directly and especially to the care of children and the care of converts or members of the flock. Let us take the subject of children first. And let us not get entangled with the question as an academic or a theological one. We shall avail ourselves both of the psychology and the theology of child life, but our interest is the religious interest, the living interest of good ministers of Jesus Christ in the persons called children.

Many a man gets a correct psychology and a correct theology of child life, all of which he declares in speech and print, at associations and in magazines, but never gets a correct relation to children. Certain churches have fairly correct theories and altogether unsatisfactory practices on this subject. There is a wide chasm between the theory and the practice of my own church in its relation to children. In that chasm uncounted thousands of children have been lost. Our theory, wrought out in the fires of fierce theological controversy, makes us proud of our fathers who put it into our church laws. One can face the world with this statement: "We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God and therefore graciously entitled to baptism. . . . And we regard all children who have been baptized as placed in visible covenant relation to God and as preparatory members under special care and supervision of the church." Related to this is the legislation necessary to complete it. This is our theory. We hold it firmly and apply it with perfect consistency to the children who die young enough, but our practice with reference to children who live has been the weak spot in our church life, as it has been in the life of nearly all Protestant churches. Putting a good law upon the books, even the church books, does not insure its observance either in church or state. Laws do not work automatically. It sometimes seems to me that our fathers had not the courage to stand straight up in practice to their clear convictions, after winning their doctrinal victory for the religious status and life of childhood. They did not seem to know how to hold together in practice two great living truths and principles, the truth of the conversion of adult life and the conservation of child life. And in spite of what they said, in spite of what Jesus himself said, the adult type of religious experience and life become dominant even in the church's thought and practice toward her children. The resulting chasm between theory and practice has been and is the tragedy of Christendom. Our churches are organized as adult bodies, with incidental reference to children. "The great blunder of our churches is the blunder of 'adulthood.'" Our church services and creedal statements are made for adults, people of maturity. Our sermons are for "grown-ups," with occasional "little sermons" to children. The average sermon to children, preached by a man who does not like to do it and thinks he must, may be described in the language of the honest Scotch woman's verdict on her own photograph: "It's a sad sight." Men are afraid to get the reputation of being children's preachers. They are even careful not to seem to be getting or keeping children in large numbers in the church. They would rather have their churches known as the church of the automobiles than the church of the baby carriages. They will report their accessions after a revival or a retreat or at the end of the year, adding with evident pride the words, "Mostly adults." Adults are already somebody. They belong in Nicodemus' class. He and they have to be born again, made all over from above before they could even see the kingdom of God. That is the kind of somebodies they are. Of course they may add considerably to the social standing or the financial strength of the church, and that is very important. Children enrolled

are in a different class. They are not yet somebody. They may be the children of prominent people and worth while on that account, but it will be a long time before they add anything to the strength or standing of a church. Of course that other Minister said, "Of such is the kingdom of heaven." He did not tell them what he told Nicodemus, the adult. And a child does add incalculably to the wealth and social standing of a church as it does to a family. Do you remember the Essayist's story of the rich man, the enormously rich man, whose wealth was being spoken of in tones of awe, not to say reverence? A plain soul, with the eyes of his heart enlightened, punctured the whole golden bubble by asking one question, "How many children has he?" "None," was the answer, as if the question were impertinent. "Then," said the soul that knew, "I am sorry for him, for he is nothing but a pauper." I heard of a church that was characterized as "rolling in wealth." I forget how many millionaires it had in its membership. It gives vast sums to maintain its own services and equally as much for the work of the world. But it is an adult church. It has no children. It would not know what to do with them. The only children it has are in the mission which the church maintains. Not a minister or a missionary has come from that church within any man's memory. O, I do not want to open any wounds or reveal any poverty that ought to be kept out of sight, but a church or a home without children is sad beyond words. It takes more than four feet on a fender to make a fireside. There must be the feet of children on the fender even in the house of God. No matter how restless the feet are or how much they disturb the fender. A table, even the table of the Lord, may be orderly and quiet, but it is not complete unless children are gathered about it. Why have we been so swift to claim God as our Father and Jesus as our elder Brother, and so slow to base church life on the family ideal? Why are churches so largely ecclesiastical, so "churchly" as we often say, when we want to be superior, and so little domestic? Why is the house of God, our heavenly Father, so unlike the house of our earthly fathers? Why, indeed, is it so much easier for a boy or girl born in the church, to run away, to get out of it, than it is for any boy or girl to run away from home? A whole town will turn out to search for a kidnapped or runaway boy. The whole country was interested for years in a well-known case. A few hundred or a few thousand cases of infantile paralysis stir the nation, as they should. All the resources of city, state, general government, medical associations, and special foundations are put at the service of endangered childhood. And all the world approves these efforts at human conservation. Now, look at the habits of the churches and of families, even religious families, with reference to the children God has given them. Of course we want them to be good, but we actually seem to be afraid to give them their divine place in the church. They will not, cannot understand church membership or all that it means. They do not understand those adult creeds. We worship at the shrine of understanding and lose our children while we do it. If it is not well to take them into church membership until they understand, is it well to keep them out? They would better be in

than out in that dangerous period. We do not hesitate to choose for them in other matters, like education, but with a positive air of piety we insist upon waiting to let them choose for themselves in the matter of religion. We declare that of such is the kingdom of heaven and act as though of such were the kingdom of evil. Even baptism we regard in many cases as the mere giving a child a name, and treat that sacred act as a social event, calling for new clothes and the presence of friends. Then after baptism we go on with our adult church life and let our children drift out into the world, to be brought back in small percentage by a special effort of rescue. And we make much ado and give ourselves large praise for those we recover, chloroforming ourselves concerning those we had and have lost. "The rebuke that comes to us is in this, that after more than half a century the words of Matthew Simpson are yet true: 'The church by its neglect of childhood loses more people to the kingdom of God than all our revivals are able to bring back.'" Not a single one of our churches dares to face a twenty-five-year survey, showing what has become of the children of its members, the children of its Sunday school, the children of its neighborhood, and proper influence in that period. "We are facing the most serious situation the Christian Church has ever faced. We are losing our own young people. We cannot make good our claim to saving to church membership and Christian usefulness more than twenty to twenty-five out of every hundred scholars who enter our Sunday schools. This is a far more serious matter than any failure to evangelize outside sinners. . . . [In this] it has come to pass that not only the church but the world is aware of the fact that Christian truth and Christian faith, as demonstrated by their ablest exponents, are not availing in the evangelization of their own." "The elementary superintendent of an Eastern city school recently said that during ten years more boys had been graduated from the primary department, of which she was superintendent, than there were members in the entire school at the end of the ten-year period." Of course certain losses are not preventable in this imperfect world, but the prevention of those that are preventable for two decades would change the face of the Protestant world. The leakages that could have been avoided and prevented are vastly in excess of the recoveries of which we so properly make so much. Of course these losses are usually gradual, one lamb at a time slipping out of our flock. And some of the lambs were not very promising, anyhow; they were feeble and small, their parents not worth much for wool or anything else. If, however, we lost them all at once, as children die in an epidemic, or sheep get killed when wolves or dogs or thieves get in and destroy or steal half a flock in a night, we would get excited and make a tremendous fuss about it. Unless the thing goes with a crash it does not make any deep impression on us. One person killed in a railroad accident gets hardly a line in the papers. It takes something overwhelming to startle our dulled sensibilities and stir us to action. Gradualness in this matter should not blind us to the fatality in the case. Why are men so proud of gradual, steady growth, and so complacent in the face of gradual, steady loss? We might as well face the fact that we can never win the world to

Christ, the small world of a parish or the large parish of the world, by our present method. "If we do not win from the world, it is deplorable; but if we do not hold our own, it is fatal." Maybe we have given up expecting to win the world. Maybe Christ himself did not look for or desire numerical supremacy, but only a spiritual supremacy. Maybe he and we are succeeding satisfactorily in establishing his kingdom when we are permeating the areas of life around us with a Christian influence. Maybe our complacency is justified, but it is hard to see how. On any basis, we are not now winning the big world or the little one to him. Our successes, numerical and spiritual, must not blind us to our paralyzing failures, both numerical and spiritual. If this is the best the Christian Church can do, in town or world, it is not a thing to boast of. Nor is it the best the church can do. The "blight of ordinariness" must not be permitted to fall or remain upon our expectations or achievements, whether in the matter of numbers or of influence. The church can do better, almost infinitely better, in the matter of influence. It can permeate life with the holy spirit of God to a degree not yet dreamed of even in our Christian philosophy. It can do better, vastly better, in the way of the rescue of those who have wandered away. It can do this without the help of professional rescuers if it will. But its possible achievements with the youth of town and world ought to send a thrill throughout ministry and laity. Here is our largest and most fruitful opportunity. Here we can win our largest success both in the way of numbers and in the way of influence and spiritual permeation. What are the commonplace facts in the case? The scientists have given them to us. They have prepared impressive tables and charts to make the story vivid and striking. Seven eighths of the people who pretend to be Christians in the world made their confession in youth. The number of those who enter the Christian life after reaching the age of thirty is so small that it can hardly be reckoned or illustrated. That is not the whole story, nor the sorry part of the story. Youth is also the period of loss. The shepherd who forgets the lambs he lost while rejoicing in those he has raised is not a good shepherd. We are only now slowly learning how to build sheepfolds so as to prevent the loss of young sheep, or so as to feed them with food convenient for them. We have built our folds for adult sheep, as we think of them when we speak of our flock. We feed the whole flock with food convenient for those old sheep, or food that is convenient for us. A friend of mine owned a noble Great Dane dog. This dog would not eat baked beans. The Negro man in charge of the house complained of it very bitterly. He said, exactly as if he had been a preacher speaking of his sermons: "I like them; he ought to like them. They are good enough for me, they are good enough for him." Of course that would seem to end the argument. "I like these sermons; men, women, and children ought to like them. They are good enough for me, they are good enough for them." But even for a Great Dane dog one must be something of a dietitian. Now, let us get back to our figure again, and recall that interview between Jesus and Simon, an interview that should be read on the day of your ordination. "Simon, son of John, do you love me, more than

these?" "Yea, Lord, thou knowest that I love thee. That is why I am being ordained. It is easy to love thee. I shall do it to the end. I shall preach great sermons about thee, and tell the story of the matchless life with joy." "Simon, feed my lambs. Look after the Junior League, the Boy Scouts, the primary department, commit the Cradle Roll to memory, feed the youth, guard them, protect them. They must be saved from the dangers of their youth, saved from weakness, saved from ignorance and inexperience; saved from their own weak wills, saved from their willfulness; saved from the thieves, the robbers, the wolves, the dogs, the diseases that destroy childhood. Simon, before I put you in charge of this flock, before you are ordained, do you solemnly consecrate yourself to the faithful care of the lambs committed to your care? It will be a long task—twenty years of patience and love and fidelity before the least one reaches manhood. It will be constant and trying, it will be obscure. Nobody will see what you are doing except the Good Shepherd himself. They will not understand all you say, or the nature of membership in the flock of Christ; they may be foolish and vexatious, they may not like to be brought up in the nurture of the Lord. But, Simon, this is the work of a shepherd, this the greatest opportunity for success, near and far. Shall I say it? I ordain and set thee apart for this task. I cannot be everywhere. This is the test of your love for me. Will you meet it?" "Of such is the kingdom of heaven." They are born into it by the grace of Christ. Never let them get away. A clergyman one day said to his daughter, aged ten: "Daughter, do you not think it is about time for you to unite with the church?" And with wonder in expression and tone she instantly replied, "When did I get out of the church?" Her father spent the rest of the day in explanation and profitable meditation, and never made that blunder again. There is no use to get mixed up with foolish questions about the matter. Children are in the kingdom, not by virtue of their childhood or their accomplished sainthood, but by virtue of Christ's work for them, by virtue of the unconditional benefits of the atonement. They are not adults either in their understanding, their habits, or their type of religious life. They have the faults as well as the virtues of their age. They have not achieved perfection. They are becoming, not yet become. "For several years a boy in a church may be a burden rather than a carrier of burdens." He may not add much to the official counsels or many dollars to the treasury. The law of immediate returns does not apply here, but neither does the law of diminishing returns. I am almost ashamed to be saying all this, which you may think utterly commonplace, and beneath the level of the purpose of this foundation and this place, but I remember that in this region Horace Bushnell first spoke the immortal words now known as the volume on "Christian Nurture," and in that recollection I declare again that the conservation of the whole world's youth offers the Church of Christ its fairest, possibly its only chance, to become the universal and triumphant kingdom of Christ. I am not thinking now exclusively or chiefly of the few children of a small parish, or the children of Christian parents. The children of the world, the whole world, are in my mind now. I saw an old man, a famous evangel-

ist, lift before an audience a small African girl whom he had brought from Africa and heard him say: "There are no heathen children. They become heathen, they are not born heathen." This, then, is our opportunity for local and world redemption. The stately old words rise again and walk before us in truth and power: "We hold that all children, not ours only, but also the children of the whole world, by virtue of the unconditional benefits of atonement, are members of the kingdom of God." And with these words in our ears let us firmly purpose and highly resolve that through our whole ministry, long or short, in city or town or country, at home or abroad, we will guard this portion of the Good Shepherd's flock, give them at life's beginning the direction they should keep to life's end, protecting and guiding them through perilous years in that Good Shepherd's name and spirit, even as he has commanded us to do. Really, the only way to retain our courage and faith about the Kingdom is to remember that every generation is new. Our progress toward establishing the Kingdom is so slow that our faith is perplexing and our vision disturbed. Many men are simply working ahead, doing their best, trying to hope, but not seeing any clear path ahead of them. But we can recreate courage, hope, and faith by remembering that every generation is new. Maybe there will come a time when we shall leap over the centuries, with their slow and perplexing progress, and do in one generation and for one generation the work of ages. We might, by God's grace, change the face of the world and the whole look of the Kingdom by the right kind of work with one new generation. Why should the generations as they go determine what the generations shall be? Why not give the kingdom of Christ a fair, full chance at each new generation as it comes? . . . I would make it formally easy to get into the Church of the Good Shepherd, and almost impossible to get out. The entrance gates to this fold should be on every side of it and should stand open day and night. At every service, by every means, people should be invited and persuaded to come in. And the formal barriers should be low and few. Do not fling across the entrance extreme obstacles, doctrinal or otherwise. "The only condition required of those who seek admission to these societies is a desire to flee from the wrath to come and to be saved from their sins." So said John Wesley about his first societies. But a good deal more than that is now required for admission to John Wesley's church and all others. The invitation to the holy communion is just as good or better: "Wherefore, ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways, draw near with faith and take this holy sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God." That invitation meets both of the proper conditions, the condition of formal simplicity and the condition of spiritual challenge. The standards are rational, the challenge high and commanding.

The Religion and Theology of Paul. By W. MORGAN, D.D., Professor of Systematic Theology and Apologetics in Queen's Theological College, Kingston, Canada. 8vo, pp. xi+272. New York: Charles Scribner's Sons. Price, cloth, \$2, net.

THE manysidedness of Paul is nowhere seen to better advantage than in the many theories put forth to explain the influences which made him. One of these theories is that he was greatly indebted to Hellenistic thought and the mystery-religions of the Græco-Roman world. Those who advocate this view have become so obsessed by it that they fail to recognize the extreme indebtedness of the apostle to the Old Testament, especially the prophets and psalmists. His philosophy of life was based on his profound experience of redemption through Christ, and his passion for Christ was the all-prevailing inspiration of his varied apostolic ministry. Professor H. A. A. Kennedy in his exceptionally able volume, *St. Paul and the Mystery-Religions*, shows conclusively, after a thorough investigation, that "in St. Paul we are confronted not with one of those natures which is content to be the medium of the spiritual forces of its environment, but with a personality which has been shaped once for all in the throes of a tremendous crisis, and thenceforward transforms every influence to which it is sensitive with the freedom born of a triumphant faith." This crisis of conversion which was the central and crucial event in his life is only slightly regarded by Dr. Morgan. He does refer to the religious experience of Paul in several of his chapters, but the turning point when he became a Christian and a bondservant of Jesus Christ is not emphasized. This serious omission explains his inability to do justice to the moral intensity and spiritual enthusiasm which characterized the thought and influence of the apostle. In pointing out that Paul's outlook was that of the Jewish apocalyptic which was marked by a thoroughgoing pessimism, Dr. Morgan fails to distinguish between prophecy and apocalypse. We prefer the view so ably advocated by Canon R. H. Charles, and which is truer to the facts, that apocalyptic was essentially ethical and optimistic and held to an unconquerable faith in the ultimate triumph of righteousness. Dr. Morgan's contention that the few references to the life and teachings of Jesus implies a limited knowledge on the part of Paul of the gospel history is not well taken. The Epistles were written to meet emergencies and only such subjects were considered in them as bore on the needs of their readers. But evidence is not wanting that Paul both knew and was influenced by the Master. Where did he get his idea of love? Why did he ask the Corinthians to imitate him so far as he imitated Christ? In a later chapter Dr. Morgan modifies this view. "The new conception of God and of religion which Jesus taught in words and embodied in his life and cross laid hold of Paul and was mighty enough to revolutionize his life and create for him a new heaven and a new earth." One of the curiosities of this volume is the way in which the author states a radical position in one part and then practically challenges it in another part, after a Dr. Jekyll and Mr. Hyde fashion. Here is another illustration of this inconsistency. "In the Pauline Epistles Christ exercises every function of Deity. He is

still the judge and saviour of the last day, for whose coming eager hearts wait, but this messianic conception is no longer sufficient to express his significance. He has become a present God, able to help in every time of need." In the very next lecture we read: "One obvious way of safeguarding monotheism was to insist on Christ's subordination to the Father, and this Paul consistently does. Nowhere does he call him God." In discussing Redemption from the law, little is made of the apostle's experience of liberty through Christ, to which he refers in such an enthusiastic manner in the noteworthy autobiographical fragment in Romans xii. The whole New Testament is a protest against the view that, "forgiveness and salvation were grounded not in Jesus' atoning death, but in the authority and power belonging to him as Messiah and Lord." What then are we to make of such an exhortation as: "Repent ye therefore and turn again that your sins may be blotted out," which is the conclusion of a declaration that God raised Christ from the dead? "The apocalypse speaks of the saints as having 'washed their robes and made them white in the blood of the Lamb.' But there is no trace of such an idea in Paul." What about this verse in Ephesians: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace"? Equally amazing are these sentences: "The message of forgiveness in Paul's gospel stands at the beginning, and has no reference to lapses in the Christian life." "If the sense of guilt and of pardon were not the dominant notes in Paul's conversion, they can hardly be said to be heard at all in his life as a Christian. Nowhere does he make any confession of wrong-doing or failure, nowhere betray any sense that he daily needs to be forgiven." It were an insult to the intelligence of our readers to quote passages from the Epistles which decidedly refute such preposterous teaching. It gives one a sting of surprise to read, "always redemption is for Paul a purely objective fact, in the accomplishment of which neither man nor his faith plays any part." How then does Dr. Morgan explain these words in Romans 3:25: "Whom God set forth to be a propitiation, through faith, in his blood;" or this from Ephesians 2:8: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God"? The ethical appeal of the Christian redemption is the consequence of the spiritual appeal and not the cause, as our author accepts in one place but with characteristic inconsistency questions in other places. We emphatically reject the theory that, "in making redemption turn on Christ's death and resurrection, Paul was dominated by the redemption theology of the Hellenistic cults." Professor W. M. Ramsay, whose expositions on Paul are marked by wide learning and historical investigation, more correctly states in his volume, *The Teaching of Paul in Terms of the Present Day*, that: "The influence of Greek thought on Paul, though real, is all purely external. Hellenism never touches the life and essence of Paulinism, which is fundamentally and absolutely Hebrew; but it does strongly affect the expression of Paul's teaching." There is furthermore nothing in the New Testament to support the other inadequate theory that Paul was a sacramentarian. The chapter on *The Church and Its Sacraments* is marred by serious defects of reasoning. We agree with Dr. Morgan that: "Not the sacraments

but the word is the power of God unto Salvation. 'Christ,' the apostle can declare, 'sent me not to baptize, but to preach the gospel.'" Paul would have said the same about the Lord's Supper, if it had come up for discussion like the subject of baptism. He was never a sacramentarian, interested in rites, but always a preacher of redemption and righteousness. The New Testament, as the late Principal Denney so well said, is the record and deposit of an overwhelming experience of redemption. "Taken as a whole it represents the most astonishing outburst of intellectual and spiritual energy in the history of our race." Elsewhere in his volume, Jesus and the Gospel, he writes, "there is really such a thing as a self-consistent New Testament, and a self-consistent Christian religion." Yes, Christianity is sufficient unto itself, and absolutely independent of Hellenistic religion with its crude dualism, its unethical deities, its insipid sacramentarianism and its unspiritual experience. It is superfluous to make any contrast between Paul and Jesus. There would have been no Paul and no gospel if there had been no Jesus, the Saviour and Lord. It was to be expected that the Epistles would deal with some concepts in a more developed form than was possible in the Gospels. Did Jesus not say: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth"? This applies to all questions of sin, Christology, redemption. The chapter on Ethics is by far the best in the book. Where we have so repeatedly disagreed it is a pleasure to express hearty agreement. "In the vast majority of cases the springs of action which Paul touches are Ethico-religious in character rather than purely Ethical." He has some good remarks on "the autonomy of the religious conscience," as taught by the apostle. "Paul's ethic is emphatically a social ethic and singularly free from anything like self-centered individualism and other-worldliness." "The apostle is far from teaching a sectarian morality. And yet what he understands by love, if not indeed exclusively, is still in the main love of the brethren. The larger idea of human brotherhood is to some extent overshadowed by the narrower if more intense idea of Christian brotherhood. But here too we can trace a providential order. The big human sympathies had to be nourished in the church before they were strong enough to reach out to those who had no claim on them but that of a common humanity." Very suggestive is the chapter on The Philosophy of History, as well as that on Spiritual Gifts with certain reservations. We wish the author had remembered more frequently the thought which he so well expresses in the closing pages on the grand and permanent realities of religion, and had given more space to their exposition instead of stirring up needless controversy over speculative constructions, which reflect disparagingly on the greatest interpreter of the gospel of redemption.

The Lord of All Good Life. A Study of the Greatness of Jesus and the Weakness of His Church. By DONALD HANKEY. 12mo, pp. 171. New York: Longmans, Green & Co. Price, cloth, \$1, net.

The Church and the Man. By DONALD HANKEY. 12mo, pp. xx+89. New York: The Macmillan Company. Price, cloth, 60 cents, net.

DONALD HANKEY, Rupert Brooke, Dixon Scott—these brilliant young writers have all fallen and their gifts have gone with them. The war has certainly been exacting a tremendous toll on all hands. We do not forget James Hope Moulton, whose precious life ended on the Mediterranean, as he was returning home after having commended the gospel to the peoples of India. Other hands must now complete his Grammar of New Testament Greek, and Milligan will have to seek other associates to continue the arduous work on The Vocabulary of the Greek New Testament. But we are here concerned with Hankey, who became most favorably known by his book, *A Student in Arms*, which has been well called "the most religious book yet written about the war." His little volume on *The Lord of All Good Life* is a discerning interpretation of the life and work of Jesus and of the church; its ideal, its failure, and its future. Hankey is not of the class of writers, unfortunately too numerous, who indulge in scathing generalizations and pose as wise after the event. What he has written breathes the spirit of chivalry and fairness. What there is of criticism is accompanied by suggestions looking towards better things. In thirteen brief chapters he says more about Jesus that is vital and to the point than is found in many a big book. In spite of his modest disclaimer, this is the work of a scholar who is not weighed down by learning but uses it for the truth's sake. The chapter on the temptation is quite remarkable. "There was no short cut to the Kingdom. It could only be won by love that knew no limit. Only by setting out on his mission in poverty and humility and boundless faith could the Christ persuade men that the unseen was more real than the seen, the spirit than the flesh; that love was more divine than power, and more to be coveted than riches; that the Kingdom of God was a Kingdom of love and peace; that servants were its princes, and humility its glory; that its foes were not heathen and Samaritans, but lust, oppression, violence, hypocrisy, meanness and cowardice. And until men realized this, how could the Kingdom come?" Hankey has in mind the man in the street whose tests are practical, but who is also guilty of many shortcomings. "The ordinary man has what seemed to Jesus a very distorted sense of perspective. He sees the material things which perish so very big, that he can't see God at all. But once a man has got a true sense of perspective he will realize that, if God matters at all, he matters so much that nothing else matters in the least by comparison with him. The man who thinks that money, or position, or popularity, or life itself is of great importance, has got his horizon so blocked up that he can't see God. Before he can see God he has got to clear away all his prejudices and preconceived ideas, cherished ambitions, and axiomatic principles, which have been based on a faulty view of life—one which has left out and ignored the ruling factor, even God." This is plain speaking, and it is in the chapter on the teaching

of Jesus about the Kingdom, which is in many respects the best in the book. Referring to the use of parables he writes: "The advantage of the parable is that it is easily remembered, and almost impossible to distort. Also if its significance is not immediately understood, it rankles, and compels an individual effort of the mind. The ordinary sermon, however full of beautiful thought, is very easily forgotten. Its phrases tickle the ear, and produce a pleasing sensation, but they have no enduring effect because they do not make a man think for himself." On the mission of the church we read: "The business of the church is to enable Jesus Christ to make himself heard and felt and understood in the world, to carry out his work of giving to men the knowledge of God and so freeing them from the tyranny of false ambitions and passions and fear, to give himself to men and to receive from men their love and obedience." Several of the chapters deal with conditions in the Anglican Church, but even so they are full of suggestiveness to members of other denominations. True catholicity must be comprehensive so as to provide both for the ornate and the simple in worship and thus meet the needs of all sorts of people. "People who love color and sound and smell want to put these things into their worship of God, and have they not the support of the author of the book of Revelation? Others find these things merely distracting. They find that they can best think of God in the plainest and most severe surroundings. All human magnificence seems to them out of place before the throne of God. Yet both types must be included in the Catholic Church." Here is the conclusion of the whole matter: "When all beauty and all simplicity are found in worship; when all vain traditions and sophistries have been done away with; when its teaching is clear and practical and simple, and proved by its results; when it fights all its foes and recognizes all its allies; when it includes all classes; when it has a way of salvation for all sinners; when love and humility abound—then the church will be the Catholic Church, the body of Christ." May that day speedily come! A sequel to this book is the posthumous volume of eight short papers, written with directness and passionately urging men to accept Christ. The chapters deal with the beliefs and the troubles of the average layman, revelation and common sense, the gospel and the church, the church and human relations, missions—all timely and practical subjects, on which Hankey expresses his convictions with emphasis. It is refreshing to read one who is sure of his ground, even though you must disagree at some points. In both volumes some of his criticisms are sharp and overdone, but we excuse him because we remember that he was such an ardent lover of the Lord Jesus, and a lover of men, and was convinced that the church must be up and doing for the new day of opportunity and responsibility. "There is only one way to win men to Christ, and that is to show to them something of his love and humility, and quiet strength, and humorous common sense, his distrust of the efficacy of human aids to success, and his quiet confidence in the power of love and truth." "The crying need at present is for the church to realize the reasonableness and the simplicity of her gospel, and not to be afraid of explaining it to boys and girls and men and women in a simple and practical way. We want fewer long words,

less philosophy, less mystery, more simple statement of vital and practical truth." "To the man in the street the religion of Christ is, before everything else, a religion of love and humility. The preacher who shows him these will be listened to with respect, however faltering his tongue, however faulty his logic. It is the same with the church, as a whole. The man in the street does not believe in the church because he does not believe in her sincerity, and he does not believe in her sincerity because he sees in her corporate life neither humility nor love, but only the repetition of the same class pride, party strife, prejudices, and divisions that he sees in society, as a whole. . . . In the army men are learning what poor things their pride and prejudices were. They are learning the value of the virtues which are common to all classes, the fundamental virtues of courage and cheerfulness, and unselfishness, and honesty. They are learning to love and honor men with whom in civil life they would have had no dealings. When the war is over it must be the care of the church to show these men how, in the fellowship of Christ's Body, they may still use their diversities of gifts in the same spirit of mutual respect and loyalty, and for the furtherance of a common ideal of life." There are no better books than these two for laymen, and preachers can learn from them what is the point of view of the laity.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

On Contemporary Literature. By PROFESSOR STUART P. SHERMAN, Chairman of Department of English Language and Literature, University of Illinois. 12mo, pp. 312. New York: Henry Holt & Co. Price, cloth, \$1.50.

THIS is the most absorbing book on current literature published in 1917. On its first page Professor Sherman says: "I have been accused of being a besotted 'Victorian'—a kind of creature which ought to be extinct, very obnoxious to the younger critics, yet still so numerous as to constitute a not negligible element in the procession of our days. To give a certain color to the charge I have included an essay on Alfred Austin, whom I regard as the most amusing of the Victorian poets." The chief despiser and most incessant denouncer of the Victorians is H. G. Wells. When the long and benign reign of the wise, stainless, exemplary Queen closed with her death, there were in England some iconoclasts and moral anarchists who would have liked to see the bones of her statesmen hung in chains and the ashes of her men of letters scattered to the winds. Mr. Wells, though a leader of that shrill and strident crew, refrained from doing anything more violent than coining and applying scornful epithets to almost everything and everybody in the religion, politics, art and morals of what he called "The dingy, canting English world" of Queen Victoria's period. He railed at its "orthodoxy," its "subservience," its "unnatural restraints," its "unreasonable prohibitions," its "surrender of mind and body to the finicky dictation of pedants

and old women." In place of the "prigs" and "prudes" that flourished and prevailed in society and in literature in the dull, prosaic, sluggish years of Wordsworth and Tennyson and Browning, Mr. Wells has labored to bring in a new era, filled with a daring, enterprising and unrestrained type of men, women and schoolgirls—emancipated, independent individuals, bent on making life piquant and spicy. Though past fifty, he is the spokesman for the younger generation. He points out to us the stupidity of our fathers and the absurdity of our mothers. He gives currency to the catchwords of the "new era"—"scientific method," "original research," "efficiency," "freedom of speech," "the modern mind," "the naked truth," "fidelity to the facts of life," "realism," "eugenics," "feminism," "birth control." When Van Wyck Brooks expressed the opinion that the part played by H. G. Wells in the new era is similar to that of Matthew Arnold in the Victorian age, Professor Sherman commented. He does not think that the "Prophet of the Younger Generation" has continued the propaganda of the "Jeremiah of the Victorians." In the two men and in their works he sees far more difference than similarity. Wells preaches that the crown of human endeavor and the salvation of the race is to be reached by the extension of scientific knowledge. Arnold, beside whom as a masterly authority in education Wells is a tyro, holds that the highest attainment and the only way to welfare for society is by perfecting the individual character; and that righteousness, wisdom and soberness in a man's soul will rightly control "conduct, which is three-fourths of life," while education in the natural sciences is comparatively impotent, leaving the moral nature undisciplined and undirected. To the Victorians, and emphatically to Matthew Arnold, morality seemed a settled and simple matter. They held that during some thousands of years civilized society has thoroughly tested certain elementary principles of conduct necessary to moral order and to individual and social well-being; principles entitled to be unequivocally accepted and lived by without dispute by all persons claiming to be humanly decent! That those principles constitute a standard of "right reason," to which we should vigorously subject our appetites and treacherous individual impulses. By so doing the individual acquires a sound character, becomes a dependable member of society and performs the first duty of man, which is to perpetuate in and through himself the moral life and well-being of the race. In sharp contrast with these long-established convictions, Wells, the "Prophet of the Younger Generation," holds that nothing is yet settled concerning morality, that the younger generation intends to experiment for itself, and that the first step toward framing the new moral code is to "reject and set aside all such abstract ideas as right, happiness, duty or beauty." Mr. Wells does not care what history teaches nor what the experience of mankind has proved. He says, "I make my beliefs as I want them; I do not go to facts for them." If his beliefs clash with immutable things in this world, he sets out to abolish the world that is and to create a world out of his imagination and desire. He insists that "salvation is a collective thing," to be accomplished by social science somewhere in the social environment and outside of the individual soul.

Even a pagan like Horace could tell him that "though all men entered his earthly paradise of lacquered ceilings, white-tiled bathrooms, Turkey rugs, scientific kitchens, motor-boats, limousines, and Victrolas, still in their poor worm-infested breasts would dwell 'black care,' still would they remain spiritual guttersnipes in their scientific Elysium. And if Mr. Wells consulted Arnold or the spiritual physicians who have effectually prescribed for the essential maladies of life, he would be told that inner serenity springs from self-collection, self-control, and, above all, from the Hebraic sense of personal righteousness, which is the beginning of religious wisdom. Rejecting all such instruction, Mr. Wells arraigns a social system under which two and two make only four, and water refuses to run up hill, and a child cannot eat his cake and keep it, and fire will not refrain from burning, nor the lion and the lamb lie quietly together, nor sober people take seriously his fairy tales of science, sex, and sociology. If there is anything fixed in his convictions it is his belief that at about the period of his literary advent the world began to spin down the ringing grooves of change toward an ordinary and luminous future. As the advance agent of progress and the bosom friend of posterity, he felt himself under obligation to interpret the European War upheaval as a stage in a happy evolutionary process. What one deploras most in him is his hodgepodge of sex and politics, his passion for chimeras, his habit of supping on the east wind, his unwillingness to grow up at last and cheerfully adjust himself to the generally recognized fact that there is no pot of gold at the end of the rainbow. Aspiring, visionary, and diffuse, he makes himself adored by radicals of one-and-twenty and by middle-aged women with imaginations unappeased by experience. But he disappoints those who expect an intelligent leader to find his own center, make up his mind, and come to conclusions. His fluency and versatility have been his undoing, giving him ever the appearance of an unstable, and unformed power, a nebulous nucleus of dissolving impulses. Mr. Chesterton once remarked that one can hear Mr. Wells growing overnight." Professor Sherman calls God, the Invisible King, "a book as hasty and ill-informed as anything that Wells has written. Apparently he was elated by the impression made upon his readers by Mr. Britling's religious experiences. Mr. Britling Sees It Through was an arresting social phenomenon, an interesting indication of the law of man's spirit. In the hour of overwhelming trial and bewildering disasters man groped instinctively for a rock of refuge, for the permanent amid the transitory, for the eternal which we call God. So persuasive was the sense of the need of God that it took hold upon the mind even of H. G. Wells, who probably knows less of the nature of God than any author of his eminence now living. Such," says Professor Sherman, "was our impression of his conversion. But Mr. Wells, hearing the wide murmur of interest in the one 'naturalist' that had repented, leaped to the conclusion that he, single-handed, had made a great light break upon a world waiting in outer darkness for his private illumination. Far from admitting that he had returned to the 'fold,' he naively lifted up his voice and invited the fold to turn to him. There is not a

grain of humility in this new apostle. Standing in the midst of Mars' Hill he radiantly offers us a copy of his new book, saying in effect: 'Whom, therefore, ye ignorantly worship, him declare I unto you.' He is the grandiose and romantic dreamer, bent upon bringing forward a brand new scheme for the salvation of the world. A few years ago it was world-socialism; a little later it was world-aristocracy; to-day it is world-theocracy. What it will be to-morrow no man knows, but every man can guess that it will be something different and equally evanescent. Every reflecting man can guess this, because the problem which Mr. Wells sets himself is insoluble to the point of absurdity, namely, the establishment of a government of the world by anarchists. Like all men of anarchical temper, he constantly oscillates between absolute despotism and absolute liberty, and never stops at the point of rest between the extremes. The problem presented in God, the Invisible King, is precisely: How to bring about 'the kingdom of God on earth' by complete and universal anarchy in religion. In it he very firmly rules that there shall be no churches, no priests, no Bibles, no creeds. Compared with Mr. Wells, the Rev. Billy Sunday walks humbly and reverently before God and the history of human experience. Billy Sunday, knowing that religion is what binds us to righteousness, seeks to fill the emotions with love and fear of God and hatred and fear of the devil, in order to bind his hearers to the ten major laws delivered by Moses. His religion is founded upon a rock, which he does not imagine is of his discovery or invention. Mr. Wells has invented his God, but he has not yet invented his righteousness; and that singular omission leaves his deity out of all characteristic employment. He does not even pretend to know what righteousness is. Furthermore, he profoundly objects to being bound by anything. Accordingly, he makes a clean sweep of all religious authorities and all scriptures which have proved through generation after generation their regulative efficiency in human affairs. In their stead he offers his sketch of the Invisible King made in his own image early in 1917—a Utopian enthusiast whose function is not to bind and regulate but to fling the reins on the neck of enthusiasm. The Invisible King is no meddler, like the God of the Hebrews, in a man's private affairs. As Mr. Wells warms to his task of composition, the spirit of prophecy descends upon him, and he begins to declare what things this churchless, creedless, lawless faith is going to accomplish in the world. The tangle of contradictions into which he falls is amusing. 'We of the new faith reject Christ.' And yet, continues Mr. Wells, gravely, 'there is a curious modernity about very many of Christ's sayings.' Professor Sherman thinks that Mr. Wells's most characteristic trait is his peculiarly sanguine and mellifluous egotism. "If he could only bring himself to acknowledge now and then that ideas may be true and useful even though they have always been recognized as such, he might occasionally find the whole force of ancient traditions gathering behind him and supporting his advance into the future. His passion for dynamiting his own rear and sallying out on that long march with only his 'personal luggage' betokens not an intellectual leader, but an intellectual madcap. It is a fine feather in the bonnet of a writer of

naturalistic fiction to create and bring out between novels a perfectly new divinity, and one so amiable as *The Invisible King*. But I, for one, find that his prophecy of the kingdom of this Utopian deity has only given me a particular relish for reading the nineteenth and ninety-first Psalms." The naturalism of H. G. Wells is described and distinguished by our author as "Utopian." The naturalism of Theodore Dreiser is here labeled "Barbaric," and his writings are said to entitle him to dispute with little Georgie Viereck for the claim to be recognized as the vulgarest voice yet heard in American literature. Against the naturalistic (animalistic) school the author has this to say: "The devil, as Goethe represents him, is the spirit that denies. Paul Elmer More, certainly one of the most penetrating moralists of our times, says that the spirit that denies and forbids is God. I do not recall any single utterance from living lips that has impressed me as more profoundly illuminating. I should not like to think that denial is the only aspect of God, but I am sure that it is the aspect of God most ignored by those who flatter themselves that because they have forgotten him he has forgotten them. And I am as certain as I can be of anything that God is a spirit who denies the validity of adopting the laws of the physical universe for the moral regimen of man. The great revolutionary task of nineteenth-century thinkers, to speak it briefly, was to put man into nature. The great task of twentieth-century thinkers is to get him out again—somehow to break the spell of those magically seductive cries, 'Follow nature,' 'Trust your instincts,' 'Back to nature.' We have trusted our physical instincts long enough to sound the depths of their treacherousness. We have followed nature to the last ditch and ditch water. In these days, when the educator, returning from observation of the dog kennel with a treatise on animal behavior, thinks he has a real clue to the education of children; when the criminologist, with a handful of cranial measurements, imagines that he has solved the problem of evil; when the clergyman discovers the ethics of the spirit by meditating on the phagocytes in the blood; when the novelist, returning from the zoological gardens, wishes to revise the relations of the sexes so as to satisfy the craving for three wives; when the statesman, after due reflection on 'the survival of the fittest,' feels justified in devouring his neighbors—in the presence of all these appeals to nature, we may wisely welcome any indication of a counter-revolution. Literary criticism has been an accomplice in the usurpations of the naturalistic philosophy. Disillusioned, it should be an ally in the revolt against it. There are signs of insurrection in many quarters. For the valor and high spirits of his revolt, one welcomes the critical writings of G. K. Chesterton. Fighting with intellectual mountebanks, he has stolen some of their weapons; he has taken his stand in what his adversaries will assail as a 'medieval' citadel; yet in his Orthodoxy, he produced the most brilliantly sensible book that has come in recent years from the embattled journalists of London." Professor Sherman mentions one high service Henry James rendered to literature and mankind. "He revered goodness and helped it to win by setting forth its *fineness* and *beauty*, rather than by insisting on its obligatoriness. He gave it the benefit of the

aesthetic appeal. Let us not undervalue the significance of this ideal, either with reference to life or with reference to literature," says our author. "It is inadequate; but it has high merit. It had the precious virtue of utterly delivering Henry James from the riotous and unclean hands of the 'naturalists.' To it he owes the splendid distinction that when half the novelists of Europe, carried off their feet by the naturalistic drift of the age, began to go a-slumming in the muck and mire of civilization, to explore man's simian relationships, to exploit *la bête humaine* and *l'homme moyen sensuel*, to prove the ineluctability of flesh and fate and instinct and environment—he, with aristocratic contempt of them and their formulas and their works, withdrew farther and farther from them, drew proudly out of the drift of the age, and set his imagination the task of presenting the fairest specimens of humanity in a choice sifted society, tremendously disciplined by its own ideals, but generally liberated from all other compelling forces. Precisely because he keeps mere carnality out of his picture, holds passion rigorously under stress, presents the interior of a refined consciousness—precisely for these reasons he can produce a more intense pleasure in the reader by the representation of a momentary gush of tears or a single swift embrace than most of our contemporaries can produce with chapter after chapter of storms and seductions. The controlling principle in Henry James's imaginary world is neither religion nor morality nor physical necessity nor physical instinct. The controlling principle is a sense of beauty, under which vice seemed ugly. In the noble society, *noblesse* obliges. James transformed Puritan morality, of which the sanction was religious, into a kind of chivalry, of which the sanctions are good taste and honor and truth; Madame de Mauve, the lovely American, married to a naughty French husband, in that charming little masterpiece which bears her name, is not exhibited as preserving her 'virtue' when she rejects her lover; she is exhibited as preserving her *fineness*. *Noblesse* in the later novels inspires beauties of behavior beyond the reaches of the Puritan imagination." Professor Sherman notes James's imaginative insight into the possible amenity of human intercourse in a *society aesthetically disciplined and controlled* toward virtue and goodness. James's works throb with that fine passion for what might almost be called the *beauty* of holiness. He is pitiless in his exposure of the "ugly," which to his sense includes all forms of evil; in that task he is remorseless whether he is exposing the *ugliness* of American journalism, as in *The Reverberator*, or the *ugliness* of a thin, nervous, hysterical, intellectualism and feminism, as in *The Bostonians*, or the *ugliness* of murder, as in *The Other House*, or the *ugliness* of irregular sex relations, as in *What Maisie Knew*, or the *ugliness* of corrupted childhood, as in *The Turn of the Screw*. The deep-going *uglinesses* in the last three cases are presented with a superlative intenseness of artistic passion. If the effect is not thrilling in the first case and heart-rending in the last two, it is because Anglo-Saxons are quite unaccustomed to having their deeps of terror and pity, their moral centers, touched through the aesthetic nerves. Granting the fact, there is no reason why they should deny the presence of a passion

of antipathy in a man to whose singular consciousness the objectionable inveterately takes the shape of the *ugly*. Such a man was Henry James, and such his virtue and his service; and for this virtue, in the years to come, one adept after another, till a brave company gathers, is certain to say, "I discriminate; but I adore him!" That is the heart of the author's treatment of the "Aesthetic Idealism of Henry James." Professor Sherman, discussing the naturalism of George Moore, says that Mildred Lawson, a principal character in the novel called *Celibates*, is "one of the most noxious and noisome creatures in English literature." He sets forth Mr. Moore's irrational animalistic philosophy thus: "The notion of a rational self-determination and self-direction, the idea of an intelligible object guiding a man like a star to ideal ends—this George Moore would have us believe is an illusion. The vital forces control us. We can do nothing but what is predetermined by the blind push of unconscious energies and appetites, which impel the beasts in the darkness below and behind us to surrender wholly to the current of our natural impulses, to ask not whither they are carrying us—this we are told is the way to make the most of ourselves!" To call this "naturalism" is euphemistic. Beastliness is the proper name for it; but it is audaciously championed by an accomplished man of letters in the twentieth Christian century! We are not surprised when he confesses thus: "The two dominant notes in my character are an original hatred of my native country and a brutal loathing of the religion I was brought up in." So we know on his own authority that his latest book, *The Brook Kerith*, was written with a "brutal loathing" of Christianity, and the book is, as our author says, "nothing but an impudent and detestable profanation." "The book," says our author, "leaves no doubt that Mr. Moore has done a good deal of—I will not say, of thinking. Mr. Moore does not think; he muses. He has, I say, done a great deal of musing about his subject. For some reason Jesus is a phenomenon that has disturbed his equanimity. The Beatitudes, the Crucifixion, the Resurrection, have been obstacles to the equable flow of his naturalistic revery. The 'cross,' the 'crown,' 'renunciation,' 'self-sacrifice,' 'redemption'—all these ideas and symbols of our need of a spiritual life and of the means of attaining it have annoyed George Moore, have almost forced him to think. But Mr. Moore does not like to think; it is contrary to the stream of his tendency. And why, he mutters to himself, should one do what one does not like? Why, he muses, should one go against the stream of one's tendency? The Christian tradition runs counter to, and thwarts, one's instincts. Clearly, one cannot muse in comfort till one gets this Jesus out of one's system! Novelists and dramatists of this generation have tried various means to get the spiritual Jesus of the Gospels out of their systems. Oscar Wilde exorcised the spiritual Jesus by repeating to himself that it was an exquisite pre-Raphaelitish æsthete who walked in the Garden of Gethsemane. Others have accomplished the same end by repeating to themselves that he was an anarchist, a socialist, a humanitarian enthusiast. George Moore teaches that any one who desires to rid himself of the spiritual Jesus has but to put his own natural instinctive self in the place

of Jesus. The substitution brings instant relief from the pressure upon the consciousness of an exacting alien force. Thus, when Mr. Moore has performed this substitution and has converted Jesus of Nazareth into a sentimental Irish naturalist of our own day, he is no longer troubled by a voice calling: 'Follow me.' The only voice he hears now says: 'Follow your inclinations.'" Professor Sherman closes his keen analysis and scathing criticism of George Moore thus: "Mr. Moore is right in regarding his life as more significant than any of his works. When a man of great talent has made his mind a courtesan to nature, the only tragedy that he can write is his confession. When a man has shaken off the bonds that united him with civil society, the only confession that he can make of significance to civil readers is that such emancipation is exile." George Moore has used his talent to write a mean and measly book, which makes his light go out malodorously like a sputtering tallow candle in life's socket. We close this not-too-long notice of a book at once able and fascinating, with some extracts from the chapter on George Meredith, who called himself "a practical Christian," and who, as our author says, "writes in frequent passages in his letters like a man who has experienced what theologians call 'the peace of God.'" He writes his son: "Virtue and truth are one. Look for the truth and follow it and you will then be living justly before God. Let nothing flout your sense of a Supreme Being. And do not lose the habit of praying to the unseen Divinity." Along with this Meredith's references to his wife go fitly: "When her hand rests in mine, the world seems to hold its breath, the sun is motionless. I take hold on Eternity." When in 1885 Meredith's wife lay dying, he wrote to John Morley: "Happily for me, I have learnt to live much in the spirit and see brightness on the other side of life, otherwise this running of my poor doe with the inextricable arrow in her flanks would pull me down, too. As it is, I sink at times. I need all my strength to stand the harsh facts of existence. I wish it were I to be the traveler instead." After her death: "While she lingered I could not hope for it to last, and now I could crave any of the latest signs of her breathing—a weakness of my flesh. When the mind shall be steadier, I shall have her calmly present—past all tears." Two days later: "She was the best of wives, truest among human creatures. . . . I believe in Spirit, and I have her with me here, though at present I cannot get to calm of thought, all the scenes of her long endurance, and the days of peace before it rise up." In another letter this "practical Christian" puts this creed: "I think that all right use of life is to pave ways for the firmer footing of those who succeed us." He cherished that high sense of responsibility to society and for posterity, and he helped to save mankind from the pit by making war without truce against the confederated lusts and egoisms of unregenerated animal man, bruising the head of the Beast. He tried to make his own generation hear the cry of the conscience of Life in such appealing lines as these:

"Keep the young generations in hall,
And bequeath them no tumbled house."

The chapter titles of Professor Sherman's book are: The Democracy of Mark Twain, The Utopian Naturalism of H. G. Wells, The Barbaric Naturalism of Theodore Dreiser, The Realism of Arnold Bennett, The Aesthetic Naturalism of George Moore, The Skepticism of Anatole France, The Exoticism of John Synge, The Complacent Toryism of Alfred Austin, The Aesthetic Idealism of Henry James, The Humanism of George Meredith, Shakespeare Our Contemporary.

Personal Appeals to Sunday School Workers. By Oscar L. Joseph. 12mo, pp. 215. New York: Fleming H. Revell Company. Price, cloth, \$1 net.

THIS book is written by a pastor who fully realizes the strategic importance of the Sunday school for religious education. "The new ideal is to have all ages studying the problems of life in their religious bearings in the Sunday school. The church is called upon to furnish clear and positive answers to the thorny questions of the day, all of which affect character and destiny. I am persuaded that in the Sunday school we have a rare opportunity to prepare ourselves for the task of moral and spiritual leadership which the church must assume or go out of business." This is a strong putting of the case and yet the writer does not overstate the matter. Mr. Joseph has written considerably for the Sunday school press and other periodicals. For eight years he prepared the Senior Lesson Quarterly, published by the Sunday school department of our church. His volume of constructive studies, *The Faith and the Fellowship*, appeared last year and met with quite a favorable reception. The present volume is a fine piece of interpretation. The chapters are cast in the form of letters, replete with workable ideas and clear-sighted counsel. They are shrewd and sympathetic and withal scientifically sound. Each department of the school is separately considered, but in addition there are letters to the mother, the father, the supervising principal of the public school, and even the sexton. There are also epistolary discussions on teacher training, constructive evangelism, missions, and temperance teaching. The author never forgets the present conditions and needs of the workers, but he also shows how the horizon must be widened and how the larger ideals can be inculcated and assimilated. There is no book that covers the field so completely, and it would be difficult if at all possible to get more in one cover. The volume is not academic in method. The author is no mere theorist, but writes from the rich experience of one who has thought, observed, and worked in this important field. Each letter is introduced with an apt quotation and concluded with a list of commended books. At the close of the volume there is a descriptive list of about two hundred select books dealing with the theory and practice of religious education in all its phases. The titles are arranged according to their subjects—general principles, childhood and youth, methods of work, the Bible and related topics, Christian life and service. We are impressed by the thoroughness and up-to-dateness of this section. Those who are looking for information concerning books cannot do better than consult this list and adopt its valuable suggestions.

The pastor's standpoint appears in every letter. This is not only a unique feature but gives the book additional value, for the pastor is the presumptive leader of his church in the matter of religious education. The letter to the pastor is very timely. "It is an injustice to expect of teachers qualifications which they have never had the opportunity of acquiring. It is equally vain to cherish hopes that they will be better qualified unless they receive direct help. The average teacher is often discouraged and needs the stimulating and steady influence that the pastor can invariably give. This is the way to keep lighted a torch which in turn will light others. It further means that the pastor's ministrations are multiplied many times over. He will also be insuring better results in the conversion of the young people and their reception into the church. . . . In the last analysis the pastor will have to take charge of the class for prospective teachers and for those who already are teachers but who need help for better work. Even if it is possible to secure a competent person to take charge of such a class, the pastor must keep in close touch with it, for he is always the intermediary between all parties, the interpreter of needs and supply, and the inspirer of every forward movement. The pastor should also arrange to attend the several conferences of teachers and superintendents and lead in the discussions. No principal of a public school fails to hold frequent conferences with his teachers and take up all problems that need attention. And yet the Sunday school is allowed to go its way without serious attempts being made to face the important issues which the teachers cannot handle single-handed, but which they might be able to do after discussion with other teachers and leaders. Who but the pastor is the logical man to take hold of all these matters? He should therefore qualify himself for this most important part of his mission." The letter to the teacher of an Adult Bible Class treats this department with refreshing insight. Its purpose is "not merely to furnish information but to stimulate thought by suggesting the best ways of making real the truth of the gospel, which enables people effectually to live out its teachings in the humdrum routine or in the conflict and temptation of daily life. The discussions must therefore have a clearly practical motive, and should lead to doing in the name of Christ. If we fail here the class will become a sort of a club for good fellowship, which is a splendid enough thing. But a monthly meeting with a feed and a noted speaker can never place the urgent task of the church on the mind and heart of the men, who must view their own responsibility with intelligent seriousness and tackle the thorny problems with courage." The letter to the principal of the public school concludes in an optimistic vein, which indeed is one of the healthy features of the whole volume. "The better day is certainly coming when the public will reckon more intelligently with the important services rendered by the day school. With it will also come a recognition of the fact that this institution cannot furnish everything that is necessary for the all-round welfare of youth. 'The illusion of completion' which afflicts some of the leaders of public school education must also be exposed. But this must be accompanied by a deliberate effort on the part of the church to be responsible for better religious edu-

cation, so that the desired cooperation between church and school may enable both to discharge their respective tasks with the ability worthy of their great opportunity." This volume of suggestions and inspirations can be heartily commended as a general introduction to the modern view of the work of the church school.

HISTORY AND BIOGRAPHY

Life and Letters of Stopford Brooke. By LAWRENCE PEARSELL JACKS, M.A., LL.D., Principal of Manchester College, Oxford. Two volumes. 12mo, pp. ix, vii, 718. New York: Charles Scribner's Sons. Price, cloth, \$4.75 net.

THESE two volumes make us acquainted with one who was above all things a preacher. Whether in the pulpit or on the platform or through the long list of his able contributions to English literature, Brooke was essentially a preacher. He rejoiced in this privilege and made capital use of it. He had unusual gifts, and from the very outset of his public ministry he took a place among the leaders of thought. He was not fortunate in the enjoyment of ecclesiastical favor, due in large measure to his broad sympathies and liberal tendencies. But he maintained a characteristic equipoise and lived his long life of eighty-three years honored by a large circle. On his eightieth birthday he was presented with an illuminated address signed by ministers of many denominations, heads of universities and colleges, artists, men of letters and science, and a host of personal friends in all ranks of life. Three paragraphs from this address aptly summarize his various ministry: "We recognize your eminence as a preacher and the sincerity and courage with which you have always acted and spoken. Your message has been inspired by love and by a longing for the good and the beautiful. You have appealed to the deepest needs of men and women; you have helped them to realize the things that belong unto their peace. We have felt in your teaching a great delight in beauty and a great confidence in the goodness of life and the greatness of death. Your writings have made for a high joy in living. You have condemned evil only to reveal the good. You have always tried to speak the truth in love. You have touched life at many points. We feel in you a wide and sympathetic humanity and a noble imagination which has helped you to understand and interpret many various types of men and to find good in many different forms of activity. We thank you for what you have done as an interpreter of art and poetry. In your teaching we have seen that the love of beauty and the love of truth are essentially one. It has helped the lover of beauty to love the right, and the lover of right to love the beautiful. You have shown the inner unity which binds the seekers after beauty, truth and right together. Above all, we reverence your life and the power of sympathy and friendship you possess. You have lived a long life of devotion to high ideals, always brave and cheerful in times of trial, always meeting your friends with encouragement and your troubles with a smile." This is

a fine portrait of a preacher, and no minister can have better compensation than the assurance that he has actually helped people. The two volumes furnish many illustrations of the points made in the address. Principal Jacks has done his work well in presenting an impartial portrayal of Brooke, who was the soul of candor and who had the courage and strength to be himself under all conditions and in all relationships. "He was, in essentials, a surprising personality and only one land in the world could have produced him—the land where the inevitable happens seldom, and the impossible happens every day. His temperament, his intellect, his imagination, his tenderness, his manners were predominantly Irish, and the genius of his native land remained with him to the closing years of his long life." He was a son of the manse. His father, Dr. Richard Brooke, was a commanding personality and greatly honored as a clergyman of the Irish Church. The family knew the bitter struggle with poverty, but the atmosphere of the home made for all the elements of beauty, romance and spirituality. The life of a preacher appealed to Brooke as offering full scope to his powers, "having nothing unused, neither the love of nature nor the love of man, neither his loyalty to Christ nor his reverence for scientific truth." Following the impulse of his artistic temperament, he committed himself to the way of the poets in the search for truth. He held, in common with Robertson, that the highest truths were poetry—to be felt, not proved. Although he departed from the evangelical view, he always maintained that the last word of God was uttered in Jesus Christ, whom he continued to regard as the Master and Saviour of mankind. In one of his last letters to a friend he wrote: "I am glad I was able to make 'Jesus a reality' to you. In the midst of all these horrors he is now the one reality to me. The world was cruel to him, and he saw unlovingness at its height around him, and yet he said God was love, and he could leave peace as his last legacy to his people. I do not understand how he could say and do this, but I do believe he was right and cling to that." It was a testimony to his marked ability that when he was only twenty-five years of age and almost a total stranger in London, he was commissioned to write the life of F. W. Robertson. When it was published in 1865 it took the world by storm and still remains one of the classics of religious biography, chiefly owing to the dramatic and human interest with which this spiritual warrior was invested. Full recognition is given to the influence exerted on Brooke by his wife. Her death, after sixteen years of married life, left a vacancy which was never filled. "It is not in a nature like Mrs. Brooke to make many friends; but those she made were close and devoted; some are still living to bear witness. She had strength for her own part in life, and she could give strength to others. Her influence upon Brooke, acting through deep mutual devotion, was of the most salutary. She steadied and restrained him; when his imagination was most restless her judgment was calm; she was not only sagacious but practical in her sagacity, and that with a will of her own, which, though gentle, was firm in its pressure. She encouraged his friendships with men of the world, which he would otherwise have taken no pains to cultivate, much as he needed that kind of contact. 'With you,' he wrote at one of the critical moments of his career, 'I

fear not life.' What Brooke owed to his wife he never chose to tell. It may be gathered, in some measure, from the character of his work and of his message, in which there was ever a great tenderness. His silence on the subject is also eloquent. Only now and then is it broken, by some ejaculation in a letter, by some phrase in a diary which fall upon the ear like rare sounds heard in the night and remind us that even in the darkness nature is awake." He left the Church of England because he could not accept the creeds. There were some at the time who thought that he was superfluously conscientious, and others who to-day regard the creeds not as tests for the clergy but as symbols of the church's common faith. However that may be, the question of clerical veracity is involved and more harm than good has been done by those clergymen who recite the creeds which they do not believe or hold in reservation. Brooke did not connect himself with the Unitarians because he regarded their position as inadequate. It seemed to him that they had made the mistake of identifying religion with the pursuit of moral excellence. "The Unitarians love the good. But are they not afraid of the Very Good?" was a remark he once made. In a letter to his son, who was about to become a Unitarian minister, he wrote: "That was a sad account you gave me of the meeting. It struck me, as all these Unitarian assemblies do, with melancholy which had but little hope in it. They have set themselves up as a specially thinking body, and there is precious little original thought in them. Men and women want to know what to do with their lives, with their passions, with their temptations and with those desires which end in faith; and they are given nothing but theology and philosophy at second hand. They want something positive—were it only statements like those in John's epistles: This is darkness, that light; this truth, that a lie—want it even without proof, and they are given negations; it is miserable. It is the curse and disease of an antagonistic position, and if they really believed in anything, they would not bother so much to prove it and to disprove the opposite. Faith is fire in the heart, and when a man believes in God and all that flows from his union with man, it is so wonderful and glorious a thing that he cannot speak of its opposites. He proclaims the light he loves, and in the light he knows that falsehood will finally die. If the light doesn't kill it, his argument will not." There are copious extracts from Brooke's voluminous diaries which contain carefully thought out conclusions on the problems of life and destiny. In 1898 he wrote: "It is difficult as one grows older to feel as much as one did the importance to individuals of their individual trouble. So much experience has taught me to feel that sorrows and pain which once seemed overwhelming do not overwhelm and are turned by fortitude into powers of the soul. In us, or rather in us in God, resides that which, if we are brave, if we keep love, conquers life. The soul is the master of all evil, outward and inward." Book V is entitled *The Second Harvest*, and furnishes a record of the amazing amount of work which he accomplished after he reached the age of seventy years. "Of the last twenty years of Brooke's life it may be said with confidence that never was his spirit so clear, his presence so radiant, his self-expression so intense, his whole

personality so rich in emanations that charmed and inspired." Between 1896 and 1913 he published seventeen books, and was also busy lecturing, preaching and painting. An entry in his diary is very suggestive in this connection: "I know so many old men who have much deeper feeling for life and keener desire to get out of it its treasures than the young men whom I meet possess. They are even more reckless than the young men. It seems to me strange in contrast to the studied apathy and boredom of life which I meet so frequently among the young, and which bores me by its contact to extinction. Those follow the gleam, these never see a ray of it." In reply to a criticism that his sermons were not simple, he said: "Men are too lazy to think in church; they want something which gives them no trouble. Now I want if I can to give them trouble, to make them think, to make them say, 'What does this man mean? Does God say as he says? Is he telling me right or wrong?' And so to awaken personal investigation of the Bible, personal prayer for light. With this object I try to make my sermons novel with as much clearness of expression as I can use." The large congregations which he always had justified him in his course. Mr. Brooke's correspondence was extensive, and there are letters not only to the immediate members of his family, some of which might have been omitted, but also letters to people of note, among whom were J. R. Green, Viscount Bryce, Mrs. Humphry Ward, and letters from Matthew Arnold, Ruskin and others. This is one of the most encouraging biographies of recent years and deserves to be very widely read.

Encyclopædia of Religion and Ethics. Edited by JAMES HASTINGS, with the assistance of John A. Selbie and Louis H. Gray. Vol. IX, *Mundaspriyans*. Pages, xx+911. New York: Charles Scribner's Sons. Edinburgh: T & T. Clark, 1917. Price, \$7 per volume.

As another volume of this tremendous venture in learning appears we are struck with the disappearance of the German names from the list of contributors (occasioned by this accursed war), though the French of course keep up their numbers. In the first volume (1908) there were 7 French and 14 German contributors, in the eighth (1916) there were 3 French and 20 German, and in this there are 7 French and 5 German. We predict there will be no Germans in vol. x. After the war is over will there be resumption of that beautiful intercourse of scholars which was such a marked characteristic of the last quarter of a century? Will there be an aftermath of devilish international hate? In this volume Menzies, a shrewd Scotchman, who, like many of his countrymen, especially in the Established Church, has been tinged with German rationalism, sketches Paul in 15 pages, though hardly with the scholarly apparatus we should expect. It was apparently his last effort, as he died during its progress, and it had to be completed by Edie. Its most striking point is his apparent adoption of Norden's hypothesis that Paul's speech on Mars Hill is made up by the author from Greek Stoic and other writers, hitching together a lot of quotations and palming off the whole on Paul. This

makes Paul more of an ignoramus than we thought him, because his other writings show him perfectly competent to deliver the speech. If it is supposititious, it was certainly a smart hit to add on the references to repentance, the judgment, and the resurrection (Acts 17. 30, 31). C. Anderson Scott's article on the Paulicians holds that they are a "section in that continuous stream of anti-Catholic and anti-hierarchical thought and life which runs parallel with the stream of 'orthodox' doctrine and organization practically through the history of the church." They built largely on Scripture, rejected priesthood, hierarchy, image-worship, monasticism, and called their clergy fellow travelers (Acts 19. 29), among whom there was no distinction in dress or habits. On this impulse they repudiated infant baptism, purgatory, intercession of saints, etc. The article Pawnee tells about the human sacrifices among those tribes, of a brave rescue of a victim in 1817, and of how the rite has been obsolete for over eighty years. Whitley, in *Persecution (Modern Christian)*, has apparently not studied the Elizabethan persecution of the Catholics, which was for religious reasons as well as political, as in the persecution of the early Christians, and the political was itself a form of persecution. The damnable intolerance of Elizabeth and her Anglican advisers against Congregationalists, Catholics, and other Christians is a deep blot on the fame of England. It is disingenuous to speak of the Pilgrims using the "stocks, the cage, the jail," etc., as these were the ordinary punishments of the times. Either more or less should have been said of the treatment of the Quakers by both Plymouth and Massachusetts Bay, as what is said gives a false impression. The Plymouth colony was private property, assigned in the second patent, 1629, to Bradford, "his heirs, associates and assigns," and the Quakers had no more right to persist in staying there when not wanted than in pushing into the house of the author of this article. Besides they were far from the innocent Friends of to-day, going to fanatical excesses of conduct which almost argue insanity. "They came not to find a home, but to molest the homes already established. New Plymouth was a private domain held by a copartnership of citizens who interfered with the faith and practice of no people outside their borders, and demanded like exemption for themselves." See remarks by Goodwin in his valuable *The Pilgrim Republic*, Boston, 1888 ('99), 479-82. Nor is it true that the Puritan colony of Massachusetts Bay "acted from loftier motives" than Plymouth. The contrary was rather true. The former was inclined to imitate the lonely tolerance of Holland, but was egged on to stricter measures by both the Bay and the Colonial Commissioners. Still Whitley's is a good article, with much interesting information, and there is an admirable treatment of Persecution (Early Church) by Gwatkin and of Persecution (Roman Catholic) by Fawkes. W. T. Arnold, who has always taken a favorable view of Mohammedanism, gives in *Persecution (Mohammedan)* many instances of persecution by Islam and compulsory conversion—very instructive article. The reasoning of Adam in article on Perseverance has an antiquated sound. If there is no real danger of a Christian finally falling away numerous passages of Scriptures are deceptive and frivolous. It is

hardly to be assumed that God treats his people so dishonestly, warning them against dangers absolutely non-existent on the Calvinist premise. Articles on Personification in different religions are very valuable, and the 16 articles on music are almost worth the price of the book. The article by Maclean (Episcopal) on Ordination is exceedingly instructive, but on the apostolic church especially it needs supplementing and correcting from Hatch, article Ordination in Dictionary of Christian Antiquities, and from Sohm, Kirchenrecht, pp. 56-66. See Platt's admirable article on Perfection (Christian), Parsons on Pelagianism, the series on Mysticism, Hartland's long discussion of Phallism (for surprising Roman Catholic customs see p. 818, col. 1), Box on the Pharisees ("the Pharisee religion never failed to produce genuine examples of profound pity, while its positive achievements in the domain of religious institutions were astonishing"—he quotes K. Kohler in Jewish Encyc., ix, 665, "Only in regard to intercourse with the unclean and 'unwashed' multitude, with the am ha-arez (people of the land), the publican and the sinner, did Jesus differ widely from the Pharisees"); series of ten articles on Philosophy; McIntyre on Phrenology (does not appear to know The Phrenological Journal, New York, published long after the English Journal of the same name was suspended in 1847); Ramsay's long and interesting treatise on the religion of the old Phrygians (worship of Mary by the Church influenced by the "Mother of God" goddess in Ephesus, p. 908, col. 2); elaborate article on Pessimism and Optimism; another by Griswold on Pessimism (Indian); Fawkes, on the Papacy (who quotes Rothe as saying that Christianity is the most changeable thing there is, and that that is its special glory, and then Fawkes adds, "The Papacy has, Christianity has not, arrested and excluded change"); and numerous other articles full of learning and interest. But that judgment of Fawkes on the papacy is a little onesided. It is the law of all institutions when once organized to resist change. The United States is about the same to-day as it was in 1790, and our church resisted so slight a change as the introduction of a few pious laymen into the General Conference for nearly three quarters of a century.

Atlas of the Historical Geography of the Holy Land. Designed and edited by GEORGE ADAM SMITH, D.D., LL.D., Litt.D., principal of the University of Aberdeen. Prepared under the direction of J. G. BARTHOLOMEW, LL.D., F.R.S.E., F.R.G.S., at the Edinburgh Geographical Institute. Quarto. New York: Hodder & Stoughton. Price, cloth, \$10 net.

DEAN CHURCH once wrote that a map is a historical as well as a geographical picture, and represents on the background of unchanging nature the changing feats and fortunes of men. A map, or rather a series of maps, of Palestine can be prepared only by one who has large and accurate biblical and historical knowledge, and who knows the country at first hand by extensive travel. We know what to expect from Principal George Adam Smith. His expositions of Isaiah and the twelve prophets have made those ancient seers live again and speak with the unction of the Divine Spirit.

to our own day. These four volumes were appropriately supplemented by the Yale lectures on "Modern Criticism and the Preaching of the Old Testament," in which a modern prophet showed young preachers and older how to interpret and apply the inspired voices from the past. The fact that *The Historical Geography of the Holy Land* is in the seventeenth edition and is quoted by all biblical scholars sufficiently proves its real worth. We are gratified to note that this volume is included in the course of study for the fourth year. And now, after twenty-one years, distinguished by numerous other services, Dr. Smith offers his atlas. It is with feelings of joy that one handles this beautiful book, and with gratitude that he turns over its pages, which enrich the study of the Bible and of Christianity. Here is a unique combination of eminent scholarship and authoritative cartography, and the results are most satisfactory. The purpose of this historical atlas is to give the setting of Palestine in the midst of adjacent lands and to trace its varied history and influence during the centuries up to the present time. This encyclopædic task is carried out with characteristic ability. There are twenty-one pages of succinct and lucid notes on the maps, with a full explanatory bibliography; four pages of chronological tables; fifty-eight maps with three insets; and twelve four-column pages of a general index. This atlas has in mind the needs of students of the Bible and of church history, among whom preachers are in the majority. The maps are arranged in four parts. The first contains maps of the Semitic world; Western Asia before B. C. 1400; the world empires of Egypt, Babylon, Persia, Alexander the Great, and Rome; Western Asia from the fourth to the second century, B. C.; the world and its races according to the Old Testament, making vivid the names in Genesis 10; and Egypt and the Sinai Peninsula. The second part has a map of ancient trade routes to Palestine, showing its relation to the rest of the world; an economic map of modern Palestine, indicating the character of its industries; a two-page orographical map, setting forth the elevations by various colors, and giving the roads, driving roads, railways, and steamer routes; the geological map makes clear the several formations; and the vegetation map shows how really small is the extent of cultivable land. Next come eight large sectional maps, accompanied by eight indexes, which together constitute a most comprehensive map of Palestine and its environs. The third part is more distinctively historical. In sixteen maps we follow the political and social changes in Palestine from B. C. 1500 to A. D. 70. One map is devoted to the heroic times of the Maccabees, and recognition is thus given to the importance of the Apocrypha in the study of biblical history. Six maps of Jerusalem at different periods and one of modern Jerusalem enable us to realize the significance of the holy city. On this subject Dr. Smith has written two large volumes, which are greatly prized by all Bible students on account of the mine of information pertaining to "Jerusalem," from the earliest times to A. D. 70. The last part deals with the Christian era. One map is on Saint Paul's travels; another on Asia Minor indicates the positions of the seven churches; two maps show graphically the strength of the church in the empire under Trajan and

under Constantine. The others are maps of Palestine in the fourth century A. D.; Syria and Palestine in the time of the Crusades; Europe and the Nearer East during the Crusades; the expansion of Christianity in Europe and Asia; the present political divisions of Palestine under Turkey; and Protestant and Roman Catholic missions in Palestine. Two facsimile maps of Palestine from the fourth and the seventeenth centuries show the advance in map-making during these present days of scientific precision and reliability. We have given this somewhat detailed description of the atlas so that our readers may recognize its unusual value. It will be the standard work of its kind for many years, and should find a place, together with *The Historical Geography of the Holy Land*, in the working library of every thoughtful preacher. This atlas will be found of additional value since Jerusalem was taken by General Allenby from the Turks, who have held it since 1517, for exactly four hundred years. The Palestinian campaign of seven weeks reflected great credit on the British forces. The advance on the holy city was delayed because they did not want to run the risk of injuring any of the sacred places, which were precious to Jew, Moslem, or Christian. It is a remarkable coincidence that this sensational event should have happened on December 9. This day was the two thousand and seventieth anniversary of the Macabean festival which celebrated the recovery of Jerusalem from the heathen oppressor, which event altered the spiritual future of the human race. We are confident that the changes in the Holy Land under British rule will be of the best.

The Churches of the Federal Council. Their History, Organization, and Distinctive Characteristics, and a Statement of the Development of the Federal Council. Edited by CHARLES S. MACFARLAND. 12mo, pp. 266. New York: Fleming H. Revell Company. Price, cloth, \$1 net.

The Progress of Church Federation. By CHARLES S. MACFARLAND. 12mo, pp. 191. New York: Fleming H. Revell Company. Price, cloth, \$1 net.

AN understanding of our differences will do much toward removing them. The multiplication of religious denominations has been caused by nationalism, polity, doctrine, and the spirit of protest. This last has been characteristic of Protestantism, which has always sought to supplant the barrenness and inefficiency of the religion of its time with something better. In many instances the tendency has been to go to extremes, with resulting outbursts of fanaticism. A calm discussion of this momentous subject is found in *The Psychology of Sects*, by Dr. Henry C. McComas. He deals with the subject from the standpoint of varieties of human types and offers a rational explanation of the existence of many of the divers and diversified sects. There are over one hundred and eighty in this country, whose hospitable and restless atmosphere has encouraged such an amazing multiplication, to the neutralizing and weakening of the influence of Christianity. There are suggestive studies of the action, experiential and intellectual types which have become embodied in several denomina-

tions. It is also recognized that no single body holds the monopoly of one or more of these types. Among the leveling forces, the first place is given to the public school, the college, and university; another is the widespread interest in missions; and yet others are the Sunday school, the Young People's movements, and the practice of exchanging church letters. These are steps toward unity and federation, and this subject is thoroughly canvassed in the volume edited by Dr. Macfarland, the General Secretary of the Federal Council of the Churches of Christ in America. This organization has already done much toward Christian comity and cooperation, since the first Conference which was held at Carnegie Hall, New York, November 15-21, 1905. A full chapter is given to its activities. The other thirty chapters deal with as many denominations, and they are written by representatives who speak from first-hand and reliable knowledge. The possibilities of organic union between the sects within sects are very encouraging and the negotiations between these members of the same denominational family promise excellent results for the progress of the Kingdom of God. The chapters are, however, written from the standpoint of federation. Four are given to four branches of Baptists, six to the Methodists, five to the Presbyterians, four carry the word Evangelical in their names. Never was the need greater for cooperation on a common basis, for the extension of Christianity and the extermination of evil in all of its forms. Such a course will discourage that sectarian zeal which shows neither knowledge nor courtesy and whose bigotry is pathetically unlike the charity in Christ. It was natural that the writers of the several chapters in dealing with the distinctive elements of their respective denominations should occasionally indulge in special pleading. But there is nothing of the proselytizer in any of them and there is also a healthy absence of self-satisfaction which is akin to the conceit of the Pharisee. These are all indications of the better day coming. As a book of reference the volume is invaluable. It will help to remove misunderstanding, to increase sympathy with the attitude and outlook of the other denominations even when there cannot be agreement, and to deepen that spirit of toleration and appreciation which will make impossible the checkmating of each other's work to the detriment of both and to the loss of the cause of Christ. It is a particularly helpful contribution to the study of contemporary church history and should therefore be known by every preacher. Supplementary to this volume is another which records what has been done by the Federal Council during the quadrennium from 1912 to 1916. Its many-sided activities in the interest of the social applications of Christianity alone justify its existence, but much more has been accomplished. It has acted as a clearing house for the evangelical denominations and as their representative body at the national capital during these critical months of the war. A large program has been outlined by the Council through its commissions on inter-church federations, evangelism, social service, country life, temperance, education, international justice and good will, and relations with the Orient. All this is an earnest of yet greater results in the coming days. Both these volumes will stimulate the cause of Christian progress.

A READING COURSE

The Social Teachings of the Prophets and Jesus. By Charles Foster Kent, Ph.D. New York: Charles Scribner's Sons. \$1.50.

We are gradually learning that the Bible is a book of life. Its central and supreme interest is God and man. It is so correct an interpretation of life that it has been profitably studied from many angles. Only recently has the missionary message of the Bible received any appreciation. Dr. James S. Dennis has graphically shown in his three large volumes on "Christian Missions and Social Progress," what beneficent changes have taken place among non-Christian peoples after they accepted the gospel of redemption. This fact has reacted favorably on the church at home. Its significance has further been intensified by modern biblical scholarship and the pressure of social problems. We are thus being led to see that the Bible has a distinctly social message. Seer, prophet, sage, and apostle were guided by outstanding principles which aimed to humanize and socialize life by setting God at the center. They were all persuaded that from him alone there proceeds light to illumine, life to strengthen, and love to inspire us in the continuous service of our fellows, in the name and spirit of Jesus Christ. Well might Charles Kingsley say that the Bible is "the true radical reformer's guide, God's everlasting witness against oppression and cruelty and idleness." One of the best books on this subject is by Professor Kent. He enjoys first rank among Bible scholars and has made a place for himself by his many excellent contributions. The History of the Hebrew People, two volumes; The History of the Jewish People; The Historical Bible, six volumes; The Student's Old Testament, five volumes, are among his more important writings. He combines in a remarkable way scientific precision with popular exposition, and he does not burden his pages with technical disputes and academic differences. His latest volume is really a source book in which he traces the progressive development of the social ideals from the days of Moses to the establishment of the Christian Church. We do not agree with some of the conclusions of critical scholarship which he accepts. Then again in his desire to make clear the social significance of the Bible he tends to belittle its religion and theology. He further does not emphasize sufficiently the spiritual and eternal elements of the gospel, without which the social gospel is more like "a harness to be put on society rather than a heart to be put into it." These criticisms are not meant to disparage what is in many respects the most suggestive book on the subject.

The first chapter discusses the crisis through which Egypt was passing when Moses came on the scene. The Egyptian situation was occasioned by the union of great wealth and political power in the hands of a few and by the discontent and revolt of men who were unjustly herded together and pitilessly exploited. The true method of reform is not that of violence which Moses learned to his own confusion, but that of "education and organization of those industrially oppressed; clear presentation

of their claims and rights; patient, persistent agitation in order to educate public opinion; and efficient organization to protect their interests." The lessons of this period are impressively brought out by Dean C. R. Brown in his Yale lectures on "The Social Message of the Modern Pulpit." This book is well worth study, as is also *King Coal*, by Upton Sinclair, who sharply arraigns the industrial exploitations of our own day. How do your own observations agree with these findings? It is quite refreshing to learn that the Hebrew commonwealth was more democratic than it was despotic and that not ancient Hellas but Palestine was the original home of democracy. The great principle of democracy which we are endeavoring to apply to every part of our modern life was repeatedly enforced by the leaders of Israel. Elijah was one of the first defenders of the rights of the people against the aggressions of the ruling and moneyed class. Sin is so fatal because of its unsocial character and effects. Cain is such a red-handed criminal because there was not a spark of social consciousness within him. The tenth chapter of Genesis teaches in the simplest and most direct way that all nations are bound together by common blood and are the creation of one common God. Loyalty to God is the star which alone guides men through the temptations and misfortunes of life to the truest happiness. These few sentences show the fine quality of this volume. Ample justice is done to the work of the Hebrew prophets. The chapter titles indicate the character of the contents: Amos's interpretation of the responsibilities of the rich and ruling classes; Hosea's analysis of the forces that destroy and upbuild society; The social ideals of the statesman Isaiah; Micah, the tribune of the common people. Note how all these men insisted that a right relation with God is indispensable to the highest social efficiency. How does this bear on some of our modern un-religious social programs? A fine chapter is given to an exposition of the social principles of Deuteronomy. Compare it with chapters xiii and xiv on the social teachings of the wise; then turn to chapters xxi and xxii on the teachings of Jesus regarding the family and the state, and note the steady advance made in the conceptions of duty and obligation. The mature political ideals of Israel centered in the progressive unfolding of the Messianic prophecies which were not predictions but ideals concretely expressed. "They represent the highest aspirations not only of the Hebrew race but of the most enlightened citizens of the ancient world. They stand as goals to be attained. They are also vivid assurances that all the forces of the universe work with those who strive to realize the divine purpose in the life of mankind." The exile did much to broaden Israel's horizon. One proof of this is found in the ideal of social service of the second Isaiah. The nation came out of the crucible of suffering with a deepened sense of responsibility both to God and man. The crisis through which the world is now passing will enable the nations to appreciate more fully the truth of brotherhood, provided the church learns how to give itself to patient, persistent, devoted effort to uplift and transform humanity, in the spirit of voluntary self-sacrifice.

Part III, on the Social Ideals of Jesus, is a careful exposition of the

Master's teaching on social, civic and economic subjects. The writer draws a fair picture of Jesus the friend and sympathizer of the oppressed, who won the ready assent of his hearers by the ringing note of conviction based on personal experience. But it is an inadequate presentation of the character of Jesus. There cannot be a true brotherhood which is not broadly and deeply based on the divine Fatherhood. We need a communion with God which is personal and direct if we are to make his will the ruling aim of all we think and feel and do. Professor Kent gives the impression that this God is more a power that makes for righteousness, as Matthew Arnold vainly sought to demonstrate. We prefer to rely on the God and Father of our Lord and Saviour Jesus Christ, who also is our God in whom we trust and who is the guide of our life. The chapter on The Rule or Kingdom of God is therefore seriously defective even though the practical conclusions are acceptable. There is also a failure to recognize the presence of the living Christ in the early church. It was this experience of apostle and disciple which explains more than anything else the achievements of the first-century Christians in giving expression to the spirit of brotherhood. We cannot agree that Paul the social teacher and organizer is commanding more attention and enthusiastic admiration than Paul the theologian. It is rather Paul the practical mystic who must be reckoned with as the effective exponent and advocate of the gospel of redemption. Professor Kent's criticism of socialism in contrast to Christianity applies to much of his own exposition. It places far too much emphasis on material values, focuses attention chiefly on the economic problems of society, and limits its vision to the present physical world. Instead it should, as Christianity does, make more of the ethical and spiritual, and regard man's life here and beyond as arcs of a larger circle. There is, however, much to stimulate our thought in these chapters. Note where the book is found wanting and what must be supplied to give social Christianity both fulness and depth, that it may thoroughly serve the present age.

SIDE READING

The Social Problem. By C. A. Ellwood (Macmillan, \$1.25). The social problem is at bottom a question of the relations of men to one another. It can be solved only as the central place is given to character, which will introduce a new soul and impart a new set of values. After considering the historical, physical, economic, spiritual, and ideal aspects of the problem, we are shown that our most pressing need is that of social leadership. An excellent introduction to the subject.

Social Evangelism. By H. F. Ward (Missionary Education Movement, 50 cents). Has the thrill and urgency of Jesus's enthusiasm of humanity. Appeals to the Christianized conscience and indicates in what directions the church must build the City of God upon this earth and so compass the redemption of the world.

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